The

BEAUTIES of FIELDING:

Carefully Selected

from the Whole Works

of that

EMINENT WRITER.

to which is added

Some Account of his Life.

LONDON.

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MEMOIRS

OF THE

LIFE and GENIUS

OF

HENRY FIELDING, Esq;

TO ſtand diſtinguiſhed from the common race of mankind, and by the efforts of extraordinary virtues breaking out into acts of magnanimity and public ſpirit, or by a vigorous exertion of the faculties of the mind, enriching human life with the invention of arts, or the graces of elegant compoſition, to attain that point of eminence, to which ſucceeding times ſhall look back with gratitude and admiration, is a lot aſſigned but to very few.

To the number of those, who by the vigour of their talents, and the vivacity of their wit, seem to have enlarged the bounds prescribed, in the common course of things, to the memory of man, may be added the late HENRY FIELDING, whose works will be admired, while a taste for true humour and an accurate knowledge of life and manners remains in this country.

HENRY FIELDING was born at Sharpham Park in Somersetshire, near Glastonbury, April 22, 1707. His father, Edmund Fielding, served in the wars under the Duke of Marlborough, and arrived to the rank of Lieutenant General at the latter end of George I. or the beginning of George II. He was grandson to an earl of Denbigh; nearly related to the Duke of Kingston, and many other noble and respectable families. His mother was the daughter of Judge Gold, the grandfather of the present Sir Henry Gold, one of the judges of the court of common pleas. By these his parents he had four sisters, Catharine, Ursula, Sarah and Beatrice;

Beatrice; and one brother, Edmund, who was an officer in the marine service. Sarah Fielding, his third sister, is well known to the literary world by the proofs she has given of a lively and penetrating genius in many elegant performances.

Our author's mother having paid her debt to nature, Lieutenant General Fielding married a second time, and the issue of that marriage were six sons, George, James, Charles, John, William, and Basil, all dead. John was in the commission of the peace for the county of Middlesex, Surry, Essex, and the Liberties of Westminster, and for some time before his death raised to the honour of knighthood by his Majesty, in reward of that zeal and spirited assiduity with which he served his country as a public magistrate.

HENRY FIELDING received the first rudiments of his education at home, under the care of the Rev. Mr. Oliver, whom he afterwards introduced under the name of parson Trulliber, in *Joseph Andrews*. From Mr.

Oliver's care our author was removed to Eton School, where he had the advantage of being early known to many of the firſt people in the kingdom, namely Lord Lyttleton, Mr. Fox, Mr. Pitt, Sir Charles Hanbury Williams, and the late Mr. Winnington, &c. At this great ſeminary of education, Henry Fielding gave diſtinguiſhing proofs of ſtrong and peculiar parts; and when he left the place, he was ſaid to be uncommonly verſed in the Greek authors, and an early maſter of the Latin claſſics; Thus accompliſhed he went from Eton to Leyden, and there continued to ſhew an eager thirſt for knowledge, and to ſtudy the civilians with a remarkable application for about two years, when, remittances failing, he was obliged to return to London, not then quite twenty years old.

General Fielding, with very good inclinations to ſupport his ſon in the handſomeſt manner, very ſoon found it impracticable to make ſuch appointments for him as he could have wiſhed. He had married again ſoon after the death of our author's

author's mother, and had so large an increase of family, and that too so quick, that, with the necessary demands of his station he could not spare out of his income any considerable disbursements for the maintenance of his eldest son. Of this truth Henry Fielding was sensible, and he was therefore, in whatever difficulties he might be involved, never wanting in filial piety, which, his nearest relations agree, was a shining part of his character. By difficulties his resolution was never subdued; on the contrary, they only rouzed him to struggle through them with a peculiar spirit and magnanimity.

When he advanced a little more in life, and his commerce with mankind a little more enlarged, disappointments were observed by his acquaintance to provoke him into an occasional peevishness, and severity of animadversion. This however had not a tendency to embitter his mind, or to give a tinge to his general temper; which was remarkably gay, and for the most part overflowing into wit, mirth, and good humour. As he disdained all littleness of spirit,

wherever he met with it in his dealings with the world, his indignation was apt to rise; and as he was of a penetrating discernment, he could always develope selfishness, mistrust, &c. however plausibly disguised; and as he could read them to the bottom, so he could likewise assault them with the keenest strokes of spirited and manly satire.

In order to obtain that assistance which his father was no longer able to give, he commenced a writer for the stage in the year 1727, being then about twenty years of age.

His first dramatic piece was *Love in several Masques*, which was favourably received. From 1727, to the end of 1736, all his plays and farces, to the amount of eighteen, were written. His Miser, which is mostly taken from Moliere, has maintained its ground upon the stage ever since it was first performed. His farces were almost all of them very successful, and many are still acted every year with great approbation. They were generally the production of two,

or

or three mornings, and when he had contracted to bring on a play, or farce, he would go home late from the tavern, and next morning deliver a ſcene to the players, written upon the papers which had wrapped the tobacco in, in the general uſe of which he ſo much delighted.

Mr. Fielding had not been long a writer for the ſtage, when he married Miſs Craddock, a beauty from Saliſbury. About that time his mother dying, a moderate eſtate at Stower in Dorſetſhire devolved to him. To that place he retired with his wife, on whom he doated, with a reſolution to bid adieu to all the follies and intemperances to which he had addicted himſelf in the career of a town-life. But unfortunately a kind of family-pride here gained an aſcendant over him, hoſpitality threw open his doors, and, in leſs than three years, entertainments, hounds, and horſes entirely devoured his little patrimony.

Senſible of the diſagreeable ſituation he had now reduced himſelf to, our author immediately

mediately determined to exert his beſt endeavours to recover, what he had wantonly thrown away, a decent competence; and being then about thirty years of age, he betook himſelf to the ſtudy of the law.

After the cuſtomary time of probation at the Temple, he was called to the bar, and was allowed to have carried with him to Weſtminſter Hall no incompetent ſhare of learning. He attended with punctual aſſiduity both in term-time and on the weſtern circuit, as long as his health permitted him; but the gout ſoon began to make ſuch aſſaults upon him, as rendered it impoſſible for him to be as conſtant at the bar as the laborioufneſs of his profeſſion required: However, under the ſeverities of pain and want, he ſtill purſued his reſearches and, though it is wittilly remarked by Wycherly, that *Apollo* and *Littleton* ſeldom meet in the ſame brain, yet Mr. Fielding is allowed to have acquired a reſpectable ſhare of juriſprudence, and in ſome particular branches he is ſaid to have ariſen to a great degree of eminence, more eſpecially in crown-

crown-law, as may be judged from his leaving two volumes in folio upon that subject, lately in the poſſeſſion of his brother Sir John Fielding, and by him was deemed perfect in moſt parts.

It will ſerve to give us an idea of the great force and vigour of his mind, if we conſider him puſuing ſo arduous a ſtudy under the exigencies of family diſtreſs, with a wife and children, looking up to him for ſuſtenance, with a body lacerated by the acuteſt pains, and a mind diſtracted by a thouſand avocations, and obliged, for immediate ſupply, to produce almoſt extempore, a play, a farce, a pamphlet, or news paper. The periodical paper called, *the Champion*, owes its chief ſupport to his abilities.

An Epiſtle to the Right Honourable Sir Robert Walpole, which was written in the year 1730, ſhews at once, our author's acquaintance with diſtreſs, and the firmneſs of mind with which he ſupported it. Such other works as were produced before his genius was come to its full growth, were *An*

Eſſay

Essay on Conversation. An Essay on the Knowledge and Characters of Men. A Journey from this World to the next. The History of Jonathan Wyld the Great, &c. but his genius is seen in full and vigorous exertion, first in *Joseph Andrews*, and most completely in his *Tom Jones*.

Soon after the publication of *Joseph Andrews*, the last comedy which came from the writer's pen was exhibited on the stage, intitled, *The Wedding Day*, which was attended with an indifferent share of success. The repeated shocks of illness disabled him from being as assiduous and attendant at the bar, as his own inclination and patience of the most laborious application would otherwise have made him.

Our author, by this time, attained the age of forty-three, and being incessantly pursued by the gout, he was rendered incapable of following the business of a barrister any longer; he was obliged therefore to accept an office which seldom fails of being hateful to the populace, and of course, liable to many

ny injurious imputations, namely, an acting magistrate in the commission of the peace for Middlesex.

Amidst severe exercises of his understanding, and all the laborious duties of his office, his invention could not lie still, but he found leisure to amuse himself, and afterwards the world, with *The History of Tom Jones*. His *Amelia* was planned and executed whilst he was distracted by a multiplicity of avocations which surround a public magistrate; and his constitution, being greatly impaired and enfeebled; by the advice of his physicians he set out for Lisbon. Even in this distressful condition, his imagination still continued making the strongest efforts to display itself, and the last gleam of his wit and humour faintly sparkled in the account he left behind him of his voyage to that place.

In about two months after his arrival there, he yielded his last breath, in the year 1754, and in the forty-eighth year of his age.

In stature, Mr. Fielding was of a large make and robust body, 'till the gout had broken

broken the vigour of his constitution; and what is rather remarkable, though he so justly acquired the reputation of a celebrated writer, there was no portrait of him at his death, 'till Hogarth finding out there was a profile cut in paper by a lady of his acquaintance, warmed by all the attachments of friendship, made so excellent a drawing of him, as recalls to all who had seen the original, a corresponding image of the man, an exact copy of which is given with this volume.

In respect to his mind our author was unhappy, but not vicious in his nature; in his understanding lively, yet solid; rich in invention, yet a lover of science; an observer of mankind, yet a scholar of enlarged reading; a spirited enemy, yet an indefatigable friend; a satyrist of vice and evil manners, yet a lover of mankind; an useful citizen, a polished and instructive wit, and a magistrate zealous for the order and welfare of the community which he served.

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THE

THE BEAUTIES OF FIELDING.

AVARICE.

THERE is a ſpecies of avarice which too often attends wealth, that is a greater evil than any that is to be found in poverty.

Miſer, vol. iii. p. 203.

Miſery is generally the end of all vice, but it is the very mark at which avarice ſeems to aim at.

Ibid.

There are two conſiderations which always embitter the heart of an avaricious man—the one is a perpetual thirſt after more riches—the other the proſpect of leaving what he has already acquired.

A Journey from this world to the next. vol. v. p. 251.

ANXIETY.

ANXIETY is ſo great a torment to the human mind, that we always endeavour to relieve ourſelves from it by *gueſſes* however doubtful or uncertain; on all which occaſions diſlike and hatred, are the ſureſt guides to lead our ſuſpicion to its object.

Amelia, p. 285.

AMBITION.

AMBITION.

THE great are deceived if they imagine they have appropriated ambition and vanity to themſelves. Theſe noble qualities flouriſh as notably in a country church, or church-yard, as in the drawing-room, or in the cloſet.—Schemes have been laid in a veſtry which would hardly diſgrace a conclave.—Here is a miniſtry, and here is an oppoſition—Here are plots and circumventions, parties and factions, equal to thoſe which are to be found in courts.

Tom Jones, p. 142.

Ambition is as reſtleſs as fire, which ſtill conſumes whatever comes in its way without determining where to ſtop.

Dialogue between Alexander and Diogenes, vol. ix. p. 270.

ADMIRATION.

IT may be laid down as a general rule, that no woman who hath any great pretenſions to admiration, is ever well pleaſed in a company where ſhe perceives herſelf to fill only the ſecond place.

Amelia, p. 214.

He who propoſes the ſatisfaction of his own pride from the admiration of others, and will not lower himſelf to thoſe who cannot riſe to him, will never gain his point equal to him who accommodates his talents to times and occaſions. In the company of the former, every one is rendered uneaſy, laments his own want of knowledge, and longs for the end of the dull aſſembly. With the latter, all are pleaſed, and contented with themſelves in their knowledge of matters which they find worthy the conſideration of a man of ſenſe. Admiration is involuntarily paid the former, to the latter it is given joyfully. The former receives

receives it with envy and hatred, the latter enjoys it, as the ſweet fruit of good-will. The former is ſhunned, the latter courted by all.

Eſſay on Converſation, vol. xii. p. 28.

ABILITIES.

THERE are certain abilities which, though they often give a man honour and profit in a ſuperior ſituation, may render him obnoxious to danger and diſgrace in a lower.

Life of Jonathan Wild, vol. v. p. 14.

AFFLICTION.

GIVING comfort under affliction requires that penetration into the human mind, joined to that experience, which knows how to ſooth, how to reaſon, and how to

ridicule; taking the utmoſt care never to apply thoſe arts improperly.

Amelia, p. 100.

AFFECTATION.

AFFECTATION proceeds from one of theſe two cauſes—*vanity* or *hypocriſy*; for as vanity puts us on affecting falſe characters, in order to purchaſe applauſe, ſo hypocriſy ſets us on an endeavour to avoid cenſure, by concealing our vices under an appearance of their oppoſite virtues.

Preface to Joſeph Andrews.

ABSENCE.

DISTANCE of time and place do generally cure what they ſeem to aggravate; and taking leave of our friends, reſembles taking

taking leave of the world, concerning which it hath been often ſaid, that it is not death, but dying which is terrible.

Amelia, p. 105.

ANGER.

THOSE who have the vices of a warm diſpoſition are generally free from thoſe of a cold one.

Tom Jones, p. 299.

As a conquered rebellion ſtrengthens a government, or as health is more perfectly eſtabliſhed by recovery from ſome diſeaſes; ſo anger when removed, often gives new life to affection.

Ibid p. 164.

ADULTERY.

ADULTERY.

THE governors of the world are, in a great meaſure, anſwerable for the badneſs of it; for inſtead of diſcouraging wickedneſs to the utmoſt of their power, they are apt to connive at it. In the ſin of *adultery*, for inſtance, hath the government provided any law to puniſh it? or doth the prieſt take any care to correct it? On the contrary, is the moſt notorious practice of it any detriment to a man's fortune, or to his reputation in the world? Doth it exclude him from any preferment in the ſtate, we had almoſt ſaid in the *church?* Is it any blot in his eſcutchion? any bar to his honor? Is he not found every day in the aſſemblies of women of the higheſt quality; in the cloſets of the greateſt men, and even at the tables of biſhops? What wonder then, if the community in general treat this monſtrous crime as matter of jeſt, and that men give way to the temptations of a violent appetite,

appetite, when the indulgence of it is protected by law, and countenanced by cuſtom?

Amelia, p. 77.

To conſider it in a human ſenſe, there is ſcarce any guilt which deſerves to be more ſeverely puniſhed than adultery. It includes in it almoſt every injury and every miſchief which one man can do to, or can bring on another. It is robbing the huſband of that property which, if he is a good man, he values above all others. It is poiſoning that fountain whence he hath a right to derive the ſweeteſt and moſt innocent pleaſure, the moſt cordial comfort, the moſt ſolid friendſhip, and moſt faithful aſſiſtance in all his affairs, wants, and diſtreſſes. It is the deſtruction of his peace of mind, and even of his reputation. The ruin of both wife and huſband, and ſometimes of the whole family, are the probable conſequences of this fatal injury. Domeſtic happineſs is the end of almoſt all our purſuits, and the common reward of all our pains. When men find themſelves for ever barred from this delightful fruition, they are loſt to all induſtry, and grow careleſs of all their worldly affairs. Thus they become bad

bad ſubjects, bad relations, bad friends, and bad men. Hatred and revenge are the wretched paſſions which boil in their minds. Deſpair and madneſs very commonly enſue, and murder and ſuicide often cloſe the dreadful ſcene.

Men ſhould therefore deſiſt from this enormous crime, which holds out no other proſpect than their own ruin, and that of dragging down their beſt friends into perdition with them.

Amelia, p. 121.

ADVERSITY.

HE that can heroically endure adverſity, will bear proſperity with equal greatneſs of ſoul; for the mind that cannot be dejected by the former, is not likely to be tranſported with the latter.

Amelia, p. 254.

Habit teaches men to bear the burthens of the mind, as it enures them to bear heavy burthens on their ſhoulders. Without uſe and experience, the ſtrongeſt minds and bodies both will ſtagger under a weight which habit might render eaſy and even contemptible.

Ibid p. 44.

There are two conſiderations which, by properly fixing our thoughts upon, will greatly ſupport us under all adverſities. The one is *the brevity of life*, which, even at its longeſt duration, the wiſeſt of men hath compared to the ſhort dimenſion of a ſpan. And the ſecond *the uncertainty of it.* Would the moſt worldly men ſee this in the light in which they examine all other matters, they would ſoon feel and acknowledge the force of this way of reaſoning. For which of them would give any price for an eſtate from which they are liable to be immediately ejected? or would they not laugh at him as a madman, who accounted himſelf rich from ſuch an uncertain poſſeſſion?

Ibid p. 46.

Though

Though the world is condemned for too generally treating thoſe in adverſity with diſreſpect. On a cloſer view, it will appear that this conduct is little more than retaliation. For as no man (ſays Alcibiades) will even ſpeak to us when we are unfortunate, ſo muſt they bear in their turn to be deſpiſed by us, when we are intoxicated with our ſucceſſes.

Cov. Garden Journal, vol. 12. p. 174.

ADVERSITY.

(A SOLILOQUY ON IT.)

WHAT ſhall I do? Shall I abandon myſelf to a diſpirited deſpair, or fly in the face of the Almighty? Surely both are unworthy of a wiſe man; for what can be more vain, than weakly to lament my fortune, if irretrievable, or, if hope remains, to offend that Being who can moſt ſtrongly ſupport it. But are my paſſions then voluntary? Am I ſo abſolutely their maſter, that I can reſolve with myſelf, ſo far only will I grieve? Certainly no. Reaſon, however we flatter

flatter ourſelves, hath no ſuch deſpotic empire in our minds, that it can with impartial voice huſh all our ſorrow in a moment. Where then is its uſe? for either it is an empty ſound, and we are deceived in thinking we have reaſon, or it is given us to ſome end, and hath a part aſſigned it by the all-wiſe Creator.

Why what can its office be other than juſtly to weigh the worth of all things, and to direct us to that perfection of human wiſdom which proportions our eſteem of every object to its real merit, and prevents us from over, or undervaluing whatever we hope for, we enjoy, or we loſe.—It doth not fooliſhly ſay to us, be not glad, or be not ſorry, which would be as vain, and as idle, as to bid the purling river ceaſe to run, or the raging wind to blow. It prevents us only from exulting like children when we receive a toy, or from lamenting when we are deprived of it.

Suppoſe then I have loſt the enjoyments of this world, and my expectation of future

pleaſure and profit is for ever diſappointed, what relief can my reaſon afford? what! unleſs it can ſhew me I had fixed my affections on a toy; that what I deſired was not by a wiſe man eagerly to be effected, nor its loſs violently deplored; for there are toys adapted to all ages from the rattle to the throne; and perhaps the value of all is equal to their ſeveral poſſeſſors; for if the rattle pleaſes the ear of the infant, what can the flattery of ſycophants give more to the prince? the latter is as far from examining into the reality and ſource of his pleaſure as the former, for if both did, they muſt equally deſpiſe it. How like the ſituation of a child is that of every man! what difficulties in the purſuit of his deſires, what inanity in the poſſeſſion of moſt, and ſatiety in thoſe which ſeem more real and ſubſtantial!

But let us ſurvey thoſe whoſe underſtandings are of a more elevated and refined temper. How empty do they ſoon find the world of enjoyments worth their deſire, or attaining.

How

How ſoon do they retreat to ſolitude and contemplation, to gardening and planting, and ſuch rural amuſements, where their trees and they enjoy the air and the ſun in common, and both vegetate with very little difference between them.

But ſuppoſe (which neither truth, nor wiſdom will allow) we could admit ſomething more valuable and ſubſtantial in theſe bleſſings, would not the uncertainty of their poſſeſſion be alone ſufficient to lower their price? How mean a tenure is that at the will of fortune, which chance, fraud, and rapine, are every day ſo likely to deprive us of, and often the more likely by how much the greater worth our poſſeſſions are of! Is it not to place our affections on a bubble in the water, or a picture in the clouds! What madman would build a fine houſe, or frame a beautiful garden on land in which he held ſo uncertain an intereſt! But again, was all this leſs undeniable; did fortune, the lady of our manor, leaſe to us for our lives; of how little conſideration muſt even this term appear? for admitting that theſe pleaſures were not liable to be

torn from us, how certainly muſt we be torn from them!—Perhaps to-morrow.—Nay, even ſooner; for, as the excellent poet ſays,

"*Where is to morrow? In the other world.*
"*To thouſands this is true, and the reverſe*
"*is ſure to none.*"

But I have no farther hope in this world, can I have none beyond it? Surely thoſe laborious writers who have taken ſuch infinite pains to deſtroy, or weaken all the proofs of futurity, have not ſo far ſucceeded as to exclude us from hope. That active principle in man, which with ſuch boldneſs puſhes us on through every labour and difficulty to attain the moſt diſtant and moſt improbable event in this world, will not ſurely deny us a little flattering proſpect of thoſe beautiful manſions, which if they could be thought chimerical, muſt be allowed the loveliеſt which can entertain the eye of man, and to which the road, if we underſtand it rightly, appears to have ſo few thorns and briars in it, and to require ſo little labour and fatigue from thoſe who ſhall paſs through it, that its ways are truly

truly ſaid "to be ways of pleaſantneſs, and all its paths to be thoſe of peace." If the proofs of chriſtianity be as ſtrong as I imagine, then ſurely enough may be deduced from that ground only, to comfort and ſupport the moſt miſerable man in his afflictions. And this I think my reaſon tells me, that if the profeſſors and propagators of infidelity are in the right, the loſſes which death brings to the virtuous, are not worth their lamenting; but if theſe are, as certainly they ſeem in the wrong, the bleſſings it procures them are not ſufficiently to be coveted and rejoiced at.

On my own account then I have no cauſe for ſorrow, but on my childrens! Why the ſame Being to whoſe goodneſs and power I entruſt my own happineſs, is likewiſe as able and as willing to procure theirs. Nor matters it what ſtate of life is allotted them, whether it be their fate to procure bread with their own labour, or to eat it at the ſweat of others. Perhaps if we conſider the caſe with proper attention, or reſolve it with due ſincerity, the former is much

the ſweeter. The hind may be more happy than the Lord, for his deſires are fewer; and thoſe, ſuch as are attended with more hope, and leſs fear. I will do the utmoſt to lay the foundation of my childrens happineſs. I will carefully avoid educating them in a ſtation ſuperior to their fortune, and for the event, truſt to that Being, in whom whoever rightly confides, muſt be ſuperior to all worldly ſorrows.

Jonathan Wild, vol. v. p. 95, 96, 97, 98.

AUTHOR.

EVERY author ſhould at leaſt reſpect fame, as the cit in the play doth his reputation, becauſe the loſs of it may tend to the loſs of money.

Covent Garden Journal, vol. xii. p. 179.

The two principal inducements to authorſhip, are, *hunger*, and the vanity of knowing more than other men do.

Preface to the Voyage to Liſbon, vol. xii. p. 223.

BEAU.

BEAU.

A BEAU is every thing of a woman but the ſex, and nothing of a man beſide it.

Love in ſeveral Maſques, vol. 1. p. 99.

BEGGAR.

THERE is a much greater analogy between a beggar and politician, than is generally imagined: for both concur in their firſt and grand principle, it being equally their buſineſs to delude and impoſe on mankind. It muſt be confeſſed that they differ widely in the degree of advantage which they make by their deceit; for whereas the beggar is contented with a *little*, the politician leaves but *little behind*.

A Journey from this World to the Next, vol. v. p. 282.

BEAUTY.

BEAUTY is generally conſidered only as a qualification for a miſtreſs——— fortune for a wife.

Love in ſeveral Maſques, vol. i. p. 103.

Beauty, as the flowery bloſſoms, ſoon fades, but the diviner excellencies of the mind, like the medicinal virtues of the plant, remain in it when all thoſe charms are withered.

Temple Beau, vol. i. p. 231.

As Congreve ſays, there is in true beauty *ſomething* which vulgar ſouls cannot admire; ſo can no dirt or rags hide this *ſomething* from thoſe ſouls which are not of the vulgar ſtamp.

Tom Jones, p. 139.

Perfect beauty is a more irreſiſtible object than it is generally thought, for notwithſtanding

ſtanding ſome of us are contented with more homely lots, and learn by rote (as children are to repeat what gives them no idea) to deſpiſe outſide, and to value more ſolid charms, yet it is always obſerved at the approach of conſummate beauty, that thoſe more ſolid charms, only ſhine with that kind of luſtre which the ſtars have after the riſing of the ſun.

Ibid p. 96.

In the forming of female friendſhips, *beauty* ſeldom recommends one woman to another.

Amelia, p. 191.

BURLESQUE.

WHAT caricatura is in painting, *burleſque* is in writing, and in the ſame manner the comic writer and painter correlate to each other; as in the former, the painter ſeems to have the advantage; ſo it is in the latter infinitely on the ſide of the writer.

writer. For the *monſtrous* is much eaſier to paint than deſcribe, and the ridiculous to deſcribe than paint.

Preface to Joſeph Andrews.

GOOD BREEDING

IS not confined to externals, much leſs to any particular dreſs or attitude of the body; it is the art of pleaſing, or contributing as much as poſſible to the eaſe and happineſs of thoſe with whom you converſe.

Eſſay on Converſation, vol. xii p. 7.

Perhaps the ſummary of good breeding may be reduced to this rule. "Behave "unto all men, as you would they ſhould "behave unto you."—This will moſt certainly oblige us to treat all mankind with the utmoſt civility and reſpect, there being nothing which we deſire more, than to be treated ſo by them. The ambitious, the coveteous, the proud, the vain, the angry, the debauchee,

bauchee, the glutton, are all loſt in the character of the well bred man; or if nature ſhould now and then venture to peep forth, ſhe withdraws in an inſtant, and doth not ſhew enough of herſelf to become ridiculous.

Covent Garden Journal, vol. xii. p. 169.

ILL BREEDING

ILL breeding, ſays the Abbe Bellegarde, is not a ſingle defect, it is the reſult of many. It is ſometimes a groſs ignorance of decorum, or a ſtupid indolence, which prevents us from giving to others what is due to them. It is a peeviſh malignity which inclines us to oppoſe the inclinations of thoſe with whom we converſe. It is the conſequence of a fooliſh vanity, which hath no complaiſance for any other perſon; the effect of a proud and whimſical humour, which ſoars above all the rules of civility; or laſtly, it is produced by a melancholy turn

turn of mind, which pampers itſelf with a rude and diſobliging behaviour.

Covent Garden Journal, vol. xii. p. 170.

BIOGRAPHY.

AS it often happens that the beſt men are but little known, and conſequently cannot extend the uſefulneſs of their examples a great way—the biographer is of great utility, as by communicating ſuch valuable patterns to the world, he may, perhaps, do a more extenſive ſervice to mankind than the perſon whoſe life originally afforded the pattern.

Joſeph Andrews, p. 2.

BENEVOLENCE.

THERE cannot be a more glorious object in creation, than a human being, replete with benevolence, meditating in

in what manner he might render himſelf moſt acceptable to his Creator, by doing moſt good to his creatures.

Tom Jones, p. 11.

BUSINESS.

IN all caſes where men have too much to do, they do little or nothing effectually.

Cauſes of the Increaſe of Robbers.

BENEFICENCE.

IT ſeems rather extraordinary, that pride, which is conſtantly ſtruggling, and often impoſing on itſelf, to gain ſome little pre-eminence, ſhould ſo ſeldom hint to us the only certain, as well as laudable way, of

ſetting ourſelves above another man, and that is, by becoming his benefactor.

Amelia, p. 175.

A tender hearted and compaſſionate diſpoſition, which inclines men to pity, and feel the misfortunes of others, and which is, even for its own ſake, incapable of involving any man in ruin and miſery, is of all tempers of mind the moſt amiable; and though it ſeldom receives much honor is worthy of the higheſt.

Cauſes of the Increaſe of Robbers.

BOOKS.

WE are as liable to be corrupted by *books*, as by companions.

Comment on Lord Bolingbroke's Eſſays, vol. xii. p. 343.

CHASTITY.

CHASTITY.

A LECTURE ON THE LOSS OF IT.

THE heinous nature of this offence muſt be ſufficiently apparent to every chriſtian, inaſmuch as it is committed in defiance of the laws of our religion, and of the expreſs commands of him who founded that religion.

And here its conſequences may well be argued to be dreadful; for what can be more ſo, than to incur the divine diſpleaſure by the breach of the divine commands, and that in an inſtance againſt which the higheſt vengeance is ſpecifically denounced?

But theſe things, though too little I am afraid regarded, are ſo plain, that mankind, however they may want to be reminded, can never need information on this head. There are other conſequences, not indeed

ſo dreadful or replete with horror as this, and yet ſuch as if attentively conſidered, muſt, one would think, deter all of your ſex at leaſt from the commiſſion of this crime.

For by it you are rendered *infamous*, and driven like lepers of old, out of ſociety, at leaſt from the ſociety of all but wicked and reprobate perſons; for no others will aſſociate with you.

If you have fortunes, you are hereby rendered incapable of enjoying them, if you have none, you are diſabled from acquiring any, nay, almoſt of procuring your ſuſtenance; for no perſons of character will receive you into their houſes. Thus you are often driven, by neceſſity itſelf, into a ſtate of ſhame and miſery, which unavoidably ends in the deſtruction of both body and ſoul.

Can any pleaſure compenſate theſe evils? Can any temptation have ſophiſtry and deluſion ſtrong enough to perſuade you to ſo

ſimple

ſimple a bargain? or can any carnal appetite ſo overpower your reaſon, or ſo totally lay it aſleep, as to prevent your flying, with affright and terror, from a crime which carries ſuch puniſhment always with it?

How baſe and mean muſt that woman be, how void of that dignity of mind, and decent pride, without which we are not worthy the name of human creatures, who can bear to level herſelf with the loweſt animal, and to ſacrifice all that is great and noble in her—all her heavenly part to an appetite which ſhe hath in common with the vileſt branch of the creation! for no woman ſure will plead the paſſion of love for an excuſe. This would be to own herſelf the mere tool and bubble of the man. Love, however barbarouſly we may corrupt and pervert its meaning, as it is a laudable, is a rational paſſion, and can never be violent but where reciprocal; for though the ſcripture bids us love our enemies, it means not with that fervent love which we naturally bear towards our friends; much leſs that we ſhould ſacrifice to them our lives,

and what ought to be dearer to us, our innocence.

Now in what light but that of an enemy, can a reaſonable woman regard the man who ſolicits her to entail on herſelf all the miſery I have deſcribed to you, and who would purchaſe to himſelf a ſhort, trivial, contemptible pleaſure, ſo greatly at her expence! for by the laws of cuſtom, the whole ſhame, with all its dreadful conſequences, falls entirely upon her. Can love, which always ſeeks the good of its object, attempt to betray a woman into a bargain where ſhe is ſo greatly to be the loſer! If ſuch a corrupter, therefore, ſhould have the impudence to pretend a real affection for her, ought not the woman to regard him, not only as an enemy, but as the worſt of all enemies, a falſe, deſigning, treacherous friend, who intends not only to debauch her body, but her underſtanding at the ſame time?

Tom Jones, vol. vii. p. 19, 20, 21.

COQUET.

COQUET.

THE vanity of a coquet often makes her play the fool with her lover 'till ſhe deſpiſes him, and then contempt deſtroys her original affection.

Miſer, vol. iii. p. 160.

The coquet who ſacrifices the eaſe and reputation of as many as ſhe is able to an ill-natured vanity, is a more pernicious creature, than the wretch whom fondneſs betrays to make her lover happy, at the expence of her own reputation.

Miſer, vol. iii. p. 160.

The characteriſtic of a coquet, is *affectation* governed by *whim*; for as beauty, wit, good nature, politeneſs, and health, are ſometimes affected by this creature—ſo are uglineſs, folly, nonſenſe, ill nature, ill breeding, and ſickneſs, likewiſe put on by it in their turn. Its life is one conſtant lie,

lie, and the only rule by which you can form any judgment of them is, *that they are never what they ſeem.*

Joſeph Andrews, p. 32.

COMPASSION.

WANT of compaſſion, (however inaccurate obſervers have reported to the contrary) is not to be numbered amongſt the general faults of mankind.——The black ingredient which fouls our diſpoſition, is *envy*. Hence our eyes, it is to be feared, are ſeldom turned up to thoſe who are manifeſtly greater, better, wiſer, or happier than ourſelves without ſome degree of malignity, while we commonly look downward on the mean and miſerable with ſufficient benevolence and pity.

Tom Jones, p. 120.

Compaſſion, as it operates upon many people, will appear to be the fellow-feeling only

only of men of the ſame rank and degree of life for one another, on account of the evils to which they themſelves are liable.

Amelia, p. 163.

CHEATS.

AS there are no men who complain more of the frauds of buſineſs than highwaymen, gameſters, and other thieves of that kind; ſo there are none who ſo bitterly exclaim againſt the frauds of gameſters, &c. as uſurers, brokers, and other thieves of this kind. Whether it be that the one way of cheating is a reflection upon the other, or that money, which is the common miſtreſs of all cheats, makes them regard each other in the light of rivals.

Tom Jones, p. 151.

CUSTOM.

CUSTOM.

CUSTOM may lead a man into many errors, but it juſtifies none.

Wedding Day, vol. 4. p. 347.

CONSTITUTION.

BY the word CONSTITUTION are included the original and fundamental law of the kingdom, from whence all powers are derived, and by which they are circumſcribed; all legiſlative and executive authority; all thoſe municipal proviſions which are commonly called *the laws*, and laſtly the cuſtoms, manners, and habits of the people. Theſe joined together form the political, as the ſeveral members of the body compoſe the natural conſtitution.

Preface to the Enquiry into the late Increaſe of Robbers.

Phy-

Phyſicians affirm, that before any vicious habits can be repaired in the natural conſtitution, it is neceſſary to know, and remove the cauſe. The ſame holds true in the political. Without this, in both inſtances, we may poſſibly patch up and palliate, but never can effectually cure.

Covent Garden Journal, vol. xii. p. 122.

CRITICISM.

THE greateſt and moſt pregnant beauties are ever the plaineſt and moſt evidently ſtriking; and when two meanings of a paſſage can, in the leaſt, balance our judgments which to prefer, it is a matter of unqueſtionable certainty, that neither of them is worth a farthing.

A Journey from this World to the Next, vol. v. p. 237.

There is a light in which many modern critics may with great juſtice and propriety be

be ſeen, and this is that of a common ſlanderer. If a perſon who pries into the characters of others with no other deſign but to diſcover their faults, and to publiſh them to the world, deſerves the title of *a ſlanderer of the reputation of men*, Why ſhould not a critic, who reads with the ſame malevolent view, be as properly ſtiled *the ſlanderer of the reputation of books?*

Tom Jones, p. 174.

The ſlander of a book is in truth the ſlander of the author, for as no one can call another baſtard, without calling the mother a whore; ſo neither can any critic give the names of *ſad ſtuff — horrid nonſenſe*, &c. &c. — to a book, without calling the author a blockhead, which though in a moral ſenſe, it is preferable to that of villain, is perhaps rather more injurious to his worldly intereſt.

Ibid p. 176.

CHARACTER.

CHARACTER.

WE ſhould not be too haſty in beſtowing either our praiſe or cenſure on mankind, ſince we ſhall often find ſuch a mixture of good and evil in the ſame character, that it may require a very accurate judgment, and a very elaborate enquiry, to determine on which ſide the balance turns.

Life of Jonathan Wild, vol. v. p. 2.

All characters ſhould be drawn, not for the purpoſe of expoſing one or two pitiful wretches to the ſmall and contemptible circle of their acquaintance; but to hold the glaſs to thouſands in their cloſets, that they may contemplate their deformity, and endeavour to reduce it; and thus, by ſuffering private mortification, may avoid public ſhame.

Joſeph Andrews, p. 5.

The firſt impreſſions which mankind receive of us will be ever after difficult to eradicate. How unhappy therefore muſt it be to fix our *characters* in life, before we can poſſibly know the value, or weigh the conſequences of thoſe actions which are to eſtabliſh our future reputation.

Ibid p. 21.

It is an error common to many, to take the character of mankind from the worſt and baſeſt amongſt them; whereas as an excellent writer has obſerved, nothing ſhould be eſteemed as characteriſtical of a ſpecies, but what is to be found amongſt the beſt, and the moſt perfect individuals of that ſpecies.

Tom Jones, p. 88.

COURAGE.

THERE is no one quality which ſo generally recommends men to women, as courage; proceeding, if we believe the common

common opinion, from that natural timidity of the ſex, which according to Mr. Oſborne is ſo great, that a woman is the moſt cowardly of all the creatures God ever made.

Tom Jones, p. 167.

It is probable that the courage as well as the cowardice of fools, proceeds from not what is, or what is not, the proper object of fear; indeed we may account for the extreme hardneſs of ſome men in the ſame manner, as for the terrors of children at a bugbear. No child knows not but that the bug bear is the proper object of fear, the blockhead knows not that a cannon ball is ſo.

Amelia, p. 109.

COUNTRIES.

ALL general reflections on countries are unjuſt, and if they are ever tolerable, they are only ſo from the per-

ſons who with ſome pleaſantry ridicule their own.

The following repartee made by an Iriſh Gentleman, on one, who had with great bitterneſs inveighed againſt the whole people of that kingdom, deſerves to be recorded, as a warning to all thoſe who indulge themſelves in ſo illiberal a practice.

" I don't know, Sir, whether I have not " more reaſon to be pleaſed with the com- " pliment you pay my country, than to be " angry with what you ſay againſt it; " ſince by your abuſing us all ſo heavily, " you have plainly implied *you* are not " of it."

Eſſay on Converſation, vol. xii. p. 31.

CUNNING.

CUNNING.

A Cunning man conſiders a trick in life, as gameſters do a trick at play,—It ſets him on his guard, but he admires the dexterity of him who plays it.

Life of Jonathan Wild, vol. v. p. 13.

CONTEMPT.

CONTEMPT of others is the trueſt ſymptom of a baſe and bad heart—while it ſuggeſts itſelf to the mean and the vile, and tickles their little fancy on every occaſion, it never enters the great and good mind, but on the ſtrongeſt motives: nor is it then a welcome gueſt; affording only an uneaſy ſenſation, and brings always with it a mixture of concern and compaſſion.

Eſſay on Converſation, vol. xii. p. 22.

There is not in human nature a more odious diſpoſition than a proneneſs to contempt, which is a mixture of pride and ill nature. Nor is there any which more certainly denotes a bad mind, for in a good and benign temper there can be no room for this ſenſation. That which conſtitutes an object of contempt to the malevolent, becomes the object of other paſſions to a worthy and good-natured man; for in ſuch a perſon, wickedneſs and vice muſt raiſe hatred and abhorrence, and weakneſs and folly will be ſure to excite compaſſion; ſo that he will find no object of his contempt in all the actions of men.

Covent Garden Journal, vol. xii. p. 183.

The baſeſt and meaneſt of all human beings, are generally the moſt forward to deſpiſe others. So that the moſt contemptible are generally the moſt contemptuous.

Ibid.

Though envy moſt expoſes us to danger from others—contempt of all things beſt ſecures us from them; for whoever throws away

away his ſword, though he prefers a leſs honourable, takes a much ſafer method of avoiding danger, than he who defends himſelf with it.

Voyage to Liſbon, vol. xii. p. 263.

CHARITY.

THOUGH the goodneſs of a man's heart did not incline him to acts of *charity*, one would think the deſire of *honour* ſhould. For as building fine houſes, purchaſing fine cloaths, pictures, and other ſuch like articles of expence, ſhews nothing more than an ambition to be reſpected above other people. Would not one great act of charity, one inſtance of redeeming a poor family from all the miſeries of poverty, or reſtoring an unfortunate tradeſman to the means of procuring a livelihood by his induſtry, acquire him more real reſpect, and more laſting honor? The former are the works

works of other peoples hands—the latter the *acts of his own heart*?

Joſeph Andrews, p. 65.

Charity, though enjoined by the chriſtian law, and the law of nature itſelf, is withal ſo pleaſant, that if any duty can be ſaid to be its own reward, or to pay us while we are diſcharging it—it is this.

Tom Jones, p. 62.

There is one degree of charity which has a ſingular ſpecies of merit, and that is where, from a principle of benevolence and chriſtian love, we beſtow on one another what we really want ourſelves; where, in order to leſſen the diſtreſſes of another, we condeſcend to ſhare ſome part of them by giving what even our own neceſſities cannot well ſpare. This is truly meritorious---but to relieve our brethren only with our ſuperfluities, to be charitable rather at the expence of our coffers than ourſelves---to ſave ſeveral families from miſery, rather than hang up an extraordinary picture in our houſes, or gratify any other idle ridiculous vanity---

This

This ſeems to be only being human creatures---nay, it is in ſome degree, being epicures; for what could the greateſt epicure wiſh rather than to eat with many mouths inſtead of one, which may be predicated of any one who knows that the bread of many is owing to his own largeſſes.

As to the apprehenſion of beſtowing charity on ſuch as may hereafter prove unworthy objects, becauſe many have proved ſuch; ſurely it never can deter a good man from the practice of it. As a few, or even many examples of ingratitude cannot juſtify a man's hardening his heart againſt the diſtreſſes of his fellow creatures, nor can it ever have ſuch an effect on a truly benevolent mind.

Nothing leſs than a perſuaſion of univerſal depravity can lock up the charity of a good man, and this muſt lead him either into atheiſm, or enthuſiaſm; but ſurely it is unfair to argue ſuch univerſal depravity from a few vicious individuals, nor was it perhaps ever done by a man, who upon ſearching his

own

own mind found one certain exception to the general rule.

Ibid p. 63.

Inſtead of raiſing gratitude by voluntary acts of bounty, we are ſometimes apt to raiſe demands.

Ibid p. 210.

There are ſome men who have charity only in their mouths and not in their *hearts*, whoſe religion ſerves them only as an excuſe for their faults, but is no incentive to their virtue. Ibid p. 241.

Though we may ſometimes unintentionally beſtow our beneficence on the unworthy, it does not take from the merit of the act. For charity doth not adopt the vices of its objects.

Ibid p. 103.

A rich man without charity is a rogue, and perhaps it would be no difficult matter to prove that he is alſo a fool.

Covent Garden Journal, vol. xii. p. 135.

PUBLIC

PUBLIC CHARITY.

THE general principles by which men are actuated, who bequeath fortunes to public charities, are *fear* and *vanity*, more than benevolence, or the love of doing good, which will appear from the following conſiderations.

Firſt, If a man was poſſeſt of real benevolence, and had (as he muſt then have) a delight in doing good, he would no more defer the enjoyment of this ſatisfaction to his death bed, than the ambitious, the luxurious, or the vain would wait 'till that period for the gratification of their ſeveral paſſions.

Secondly, If the legacy be, as it often is, the firſt charitable donation of any conſequence, it is ſcarcely poſſible to ariſe from benevolence; for he who hath no compaſſion for the diſtreſſes of his neighbours, whom he hath

hath ſeen, how ſhould he have any pity for the wants of poſterity.

Thirdly, If the legacy be, as is likewiſe very common, to the injury of his family, or to the diſappointment of his own friends in want, this is a certain proof, that his motive is not benevolence; for he who loves not his own friends and relations moſt certainly loves no other perſon.

Laſtly, if a man hath lived any time in the world, he muſt obſerve ſuch horrid and notorious abuſes of all public charity, that he muſt be convinced (with a very few exceptions) that he will do no manner of good by contributing to them.

Cov. Garden Journal, vol. xii. p. 139.

CONVERSATION.

THERE is a ſort of knowledge beyond the power of learning to beſtow, and this is to be had in converſation: ſo neceſſary

is

is this to the underſtanding the characters of men, that none are more ignorant of them than thoſe learned pedants, whoſe lives have been entirely conſumed in colleges, and among books; for however exquiſitely human nature may have been deſcribed by writers, the true practical ſyſtem can be learned only in the world.

Tom Jones, p. 95.

How contemptible muſt the talents of many ſenſualiſts appear when oppoſed perhaps to ſome of the loweſt and meaneſt of brutes; but in *converſation* man ſtands alone, at leaſt in this part of the creation; he leaves all others behind him at his firſt ſtart, and the greater progreſs he makes, the greater diſtance is between them.

Eſſay on Converſation, vol. xii. p. 5.

The higheſt pleaſure which we are capable of enjoying in converſation, is to be met with only in the ſociety of perſons whoſe underſtanding is pretty near on an equality with our own; nor is this equality only neceſſary to enable men of exalted genius and extenſive

knowledge to taſte the ſublimer pleaſures of communicating their refined ideas to each other; but it is likewiſe neceſſary to the inferior happineſs of every ſubordinate degree of ſociety down to the very loweſt.

Ibid, p. 26.

COMPANIONS.

AS every man is known by his companions; ſo, by attending to the converſation at a great man's table, you may readily ſatisfy yourſelf of his religion, his politics, his taſte, and indeed of his entire diſpoſition; for though a few odd fellows will utter their own ſentiments in all places, yet much the greater part of mankind have enough of the courtier to accommodate their converſation to the taſte and inclination of their ſuperiors.

Ibid.

COR-

CORRUPTION.

IT may appear ſtrange that thoſe who know each other to be corrupt and venal, ſhould never, either in public aſſemblies, or in private diſcourſe together, give the leaſt hint of this knowledge, but on the contrary have the words, *honeſty*, *honour*, and *friendſhip*, as often in their mouths as any other men; but thoſe who have lived long in *cities*, *courts*, *goals*, and ſuch like places, will perhaps be able to ſolve the ſeeming abſurdity.

Life of Jonathan Wild, vol. v. p. 19.

CALAMITY.

GREAT calamities, eſpecially when ſudden, tend to ſtifle and deaden the faculties, inſtead of rouſing them; thus we are told by Herodotus of Cræſus, king of

Lydia, who on beholding his ſervants and courtiers led captive, wept bitterly; but when he ſaw his wife and children in that condition, ſtood ſtupid and motionleſs.

Life of Jonathan Wild, vol. v. p. 93.

COURTIER.

THE ſmile of a court favourite immediately raiſes the perſon who receives it, and gives a proportionate value to a ſmile when conferred on an inferior. For inſtance, a very low fellow hath a deſire for a place: to whom is he to apply? Not to the great man, for to him he hath no acceſs; he therefore applies to A, who is the creature of B, who is the tool of C, who is the flatterer of D, who is the favourite of E, who is the pimp of F, who is the bully of G, who is the buffoon of I, who is the huſband of K, who is the w—— of L, who is the baſtard of M, who is inſtrument of the *Great Man*. Thus the ſmile deſcending regularly from the

great

great man to A, is diſcounted back again, and at laſt paid by the great man: thus it is manifeſt, that a court could as little ſubſiſt without this kind of coin as a trading city without paper credit.

A Journey from this World to the next, vol. v. p. 253.

Inſpiring a prince with unjuſt ſuſpicions of his people, who by ſuch means is prevented from that open intercourſe with them, by which each are endeared to each other, is a trick often played off by a miniſter, who is only conſulting his own intereſt at the expence of both.

Ibid, p. 276.

Aſcendency over his ſovereign is too often the firſt principle of a prime miniſter: whoever therefore that can approach the prince, but through this medium, is in his opinion a declared enemy, and one whom the firſt principles of his policy oblige to demoliſh with the utmoſt expedition; for he argues, that the affection of kings is as precarious as that of women, and the only way to ſecure

either to ourſelves, is to keep all others from them.

Ibid, p. 289.

CONSCIENCE.

THE good or evil we confer on others, very often, I believe, recoils on ourſelves; for as men of a benign diſpoſition enjoy their own acts of beneficence equally with thoſe to whom they are done, ſo there are ſcarce any nature, ſo entirely diabolical, as to be capable of doing injuries without paying themſelves ſome pangs for the ruin which they bring on their fellow creatures.

Tom Jones, p. 378.

A good conſcience is never lawleſs in the worſt regulated ſtate, and will provide thoſe laws for itſelf which the neglect of legiſlators had forgotten to ſupply.

Ibid, p. 111.

Let

Let no man be ſorry he has done good, becauſe others concerned with him have done evil! If a man has acted right he has done well, though alone; if wrong, the ſanction of all mankind will not juſtify his conduct.

The Fathers, p. 82.

DRUNKENNESS.

THIRST teaches all animals to drink, but drunkenneſs belongs only to man.

Covent Garden Tragedy, vol. iii, p. 55.

Nothing is more erroneous than the common obſervation, that men who are ill-natured and quarrelſome when they are drunk, are very worthy perſons when they are ſober; for drink in reality doth not reverſe nature, or create paſſions in men which did not exiſt in them before.

Tom Jones, p. 220.

There

There is not perhaps a more excellent inſtitution than that of *Pittacus*, mentioned by *Ariſtotle* in his politics, by which a blow given by a *drunken man* was more ſeverely puniſhed, than if it had been given by one that was ſober; for *Pittacus* (ſays *Ariſtotle*) conſidered the utility of the public, (as drunken men are more apt to ſtrike) and not the excuſe which might otherwiſe be allowed to their drunkenneſs.

Cauſes of the Increaſe of Robbers.

DISSIPATION.

IT appears to be an axiom founded on truth, that whoever ſhews you that he is either in himſelf or his equipage as gaudy as he can, convinces you that he is more ſo than he can afford. Whenever a man's expence exceeds his income he is indifferent in the degree.

A Journey from this World
to the Next, vol. v. p. 284.

DELI-

DELICACY.

SOME people are ſo affected in their delicacy, that their *ears* appear to be the niceſt part about them.

Joſeph Andrews, p. 34.

DESPAIR.

A Broken heart is a diſtemper which kills many more than is generally imagined, and would have a fair title to a place in the bills of mortality, did it not differ in one inſtance from all other diſeaſes, viz. that no phyſicians can cure it.

Tom Jones, p. 43.

Conſidering the unforeſeen events of this world, we ſhould be taught that no human condition

condition ſhould inſpire men with abſolute deſpair.

Amelia, p. 109.

DECEIT.

IN diſcovering the deceit of others, it matters much that our own art be wound up in the ſame key with theirs; for very artful men ſometimes miſcarry by fancying others wiſer, or in other words greater knaves than they really are.

Tom Jones, p. 246.

DEATH.

PHILOSOPHY has been conſtantly held up as of great uſe in teaching us to *die*. But one page of the goſpel teaches this leſſon better than all the volumes of antient or

or modern philoſophers. Many of that ſect, no doubt from the light of reaſon, diſcovered ſome hopes of a future ſtate, but in reality, that light was ſo faint and glimmering, and the hopes ſo uncertain and precarious, that it may be juſtly doubted on which ſide their belief turned. Plato himſelf concludes his Phœdon with declaring, that his beſt arguments amount only to raiſe a probability; and Cicero ſeems rather to profeſs an *inclination to believe*, than any *actual belief* in the doctrines of immortality.

But the *aſſurance* the goſpel gives us of another life is a much ſtronger ſupport to a good mind than all the conſolations that are drawn from the neceſſity of nature, the emptineſs or fatiety of our enjoyments here, or any other topic of thoſe declamations, which are ſometimes capable of arming our minds with a ſtubborn patience in bearing the thoughts of death; but never of raiſing them to a real contempt of it, and much leſs of thinking it a real good.

Tom Jones, p. 157.

A mind

A mind once violently hurt by the death of a perſon dear to them in affection, grows, as it were, callous to any future impreſſions of grief, and is never capable of feeling the ſame pangs a ſecond time.

Amelia, p. 294.

DEATH.

REFLECTIONS ON THE APPROACH OF IT.

DEATH is the moſt ordinary of all human occurrences. When misfortunes befall our friends, we are juſtly grieved; for thoſe are accidents which might often have been avoided, and which may ſeem to render the lot of one man more peculiarly unhappy than that of others; but DEATH is certainly unavoidable, and is that common lot in which alone the fortunes of all men agree; nor is the time when this happens to us very material.

material. If the wiſeſt of men hath compared life to a ſpan, ſurely we may be allowed to conſider it as a day. It is my fate to leave it in the evening, but thoſe who are taken away earlier, have only loſt a few hours, at the beſt little worth lamenting, and much oftener hours of labour and fatigue, of pain and ſorrow. One of the Roman poets, I remember, likens our leaving life to our departure from a feaſt: a thought which hath often occurred to me, when I have ſeen men ſtruggling to protract an entertainment, and to enjoy the company of their friends a few moments longer. Alas! how ſhort is the moſt protracted of ſuch enjoyments! how immaterial the difference between him who retires the ſooneſt, and him who ſtays the lateſt!

This is ſeeing life in the beſt view, and this unwillingneſs to quit our friends is the moſt amiable motive from which we can derive the fear of death; and yet the longeſt enjoyment which we can hope for of this kind is of ſo trivial a duration, that it is to a wiſe man truly contemptible. Few men, I

own, think in this manner; for, indeed, few men think of death 'till they are in its jaws. However gigantic and terrible an object this might appear when it approaches them, they are nevertheleſs incapable of ſeeing it at any diſtance; nay, though they have been ever ſo much alarmed and frightened, when they have apprehended themſelves in danger of dying, they were no ſooner cleared from this apprehenſion, than even the fears of it are eraſed from their minds. But, alas! he who eſcapes from death is not pardoned, he is only reprieved, and reprieved to a ſhort day.

Let us not grieve therefore on this occaſion; an event which may happen every hour, which every element, nay, almoſt every particle of matter that ſurrounds us is capable of producing, and which muſt and will moſt unavoidably reach us at laſt, ought neither to occaſion our ſurpriſe, nor our lamentation.

Tom Jones, vol. vii. p. 209.

ENGLISH-

ENGLISHMAN.

THE word foreigner with an Engliſhman hath a kind of magical effect, they having the utmoſt hatred and averſion to them, ariſing from the cruelties they ſuffered from the Danes and ſome other foreign nations.

Journey from this World to the Next, vol. v. p. 291.

EDUCATION.

A Preparative ſhould be laid down in education as in inoculation, that is, previous to a pupil's receiving any inſtructions, he ſhould preſerve a *total abſtinence from all bad books.*

Cov. Garden Journal, vol. xii. p. 92.

HOUSES OF ENTERTAINMENT.

THE only difference between the beſt houſe of entertainment and the worſt, is, that at the former you pay largely for *luxury*, at the latter for *nothing*.

Voyage to Liſbon, vol. xii. p. 241.

E N V Y.

THOUGH envy is at beſt a very malignant paſſion, yet is its bitterneſs greatly heightened by mixing with contempt towards the ſame object, and greatly is it to feared, that when an obligation is joined to theſe two—indignation, and not gratitude, will be the product of all three.

Tom Jones, p. 43.

COM-

COMPARISON BETWEEN ENVY AND MALICE.

AS envy is repining at the good of others compared with our own, ſo malice is a rejoicing at their evil on the ſame compariſon.

Eſſay on the Characters of Men, vol. xii. p. 46.

EXCEPTIONS.

THE exceptions of the ſcrupulous put one in mind of ſome general pardons where every thing is forgiven except crimes.

The Fathers, p. 7.

PUBLIC EXECUTIONS.

THE great cauſe of the encreaſe of robbery is the *frequency of executions*. The knowledge of human nature will prove this from reaſon, and the different effects which executions produce in the minds of the ſpectators in the country where they are rare, and in London where they are common, will convince us by experience. The thief who is hanged to-day, hath learned his intrepidity from the example of his hanged predeceſſors, as others are now taught to deſpiſe death, and to bear it hereafter with boldneſs from what they ſee to-day.

The deſign of thoſe who firſt appointed executions to be public, was to add *the puniſhment of ſhame to that of death*, in order to make the example an object of greater terror: but experience has ſhewn us, that the event is directly contrary to the intention. To unite the ideas of death and ſhame, is not ſo eaſy

eaſy as may be imagined; all ideas of the latter being abſorbed by the former. To prove this, let us appeal to any man who hath ſeen an execution, or a proceſſion to an execution: let him then ſay, when he hath beheld a poor wretch bound in a cart, juſt on the verge of eternity, all pale and trembling with his approaching fate, whether the idea of *ſhame* hath ever intruded on his mind? Much leſs will the bold daring rogue, who glories in his preſent condition, inſpire the beholder with any ſuch ſenſation.

To render executions, therefore, more conformable to the ſpirit of their original deſign, they ſhould be performed as *ſoon as poſſible* after the commiſſion and conviction of the crime; for if this be of an atrocious kind, the reſentments of mankind being warm, would purſue the criminal to his laſt end, and all pity for the offender would be loſt in deteſtation of the offence: whereas when executions are delayed ſo long as they ſometimes are, the puniſhment, and not the crime, is conſidered; and no good mind can avoid compaſſionating a ſet of wretches, who

are

are put to death we know not why, unleſs, as it almoſt appears, to make a holiday for the mob.

Secondly, executions ſhould be in ſome degree *private*, or ſo contrived that few could be preſent at them: this would be much more ſhocking and terrible to the croud without doors than at preſent, as well as much more dreadful to the criminals themſelves, who would then die in the preſence only of their enemies, and where the boldeſt of them would find no cordial to keep up his ſpirits, nor any breath to flatter his ambition.

Thirdly, the execution ſhould be in the higheſt degree *ſolemn*. It is not the eſſence of a thing itſelf, but the dreſs and apparatus of it, which makes an impreſſion on the mind, eſpecially on the minds of the multitude; to whom beauty in rags is never a deſirable, nor deformity in embroidery a diſagreeable object.

In

In Holland the executions, which are very rare, are incredibly ſolemn; they are performed in the area before the Stadthouſe, and attended by all the magiſtrates.

In order, therefore, to collect thoſe three particulars of *celerity*, *privacy*, and *ſolemnity*; let us ſuppoſe, that the court at the Old Bailey was, at the end of the trials, to be adjourned during four days; that againſt the adjournment-day, a gallows was erected in the area before the court; that the criminals were all brought down on that day to receive ſentence, and that this was executed the very moment after it was pronounced, in the ſight and preſence of the judges.

Nothing can perhaps be imagined more terrible than ſuch an execution; and it is ſubmitted to any man's reflection, whether ſuch a day at the Old Bailey, or a holiday at Tyburn, would make the ſtrongeſt impreſſion on the minds of the public?

Cauſes of the Increaſe of Robbers.

FLAT-

FLATTERY.

FLATTERY is never ſo agreeable as to our blind ſide. Commend a fool for his wit, or a knave for his honeſty, and they will receive you into their boſoms.

Modern Huſbands, vol. ii. p. 282.

There is ſcarce any man, how much ſoever he may deſpiſe the character of a flatterer, but will condeſcend in the meaneſt manner to flatter himſelf.

Tom Jones, p. 238.

It is obſerved of thoſe who love flattery beſt, that they do not pay it in turn; perhaps on the principle of avarice, they cannot think of giving any part of that away which they are ſo extremely coveteous of.

Eſſay on the Characters of Men, vol. xii. p. 52.

FOLLY.

FOLLY.

FOLLY is always forwarder to cenſure wiſdom, than wiſdom folly.

Miſer, vol. iii. p. 123.

FAMILIARITY.

FAMILIARITY is a ſort of intereſt which all ſervants exact from an indebted maſter.

Wedding Day, vol. iv. p. 294.

FORTUNE.

THOUGH fortune now-and-then interpoſes maliciouſly in the affairs of men, it is to be ſuſpected that the public voice hath

hath in all ages done much injuſtice to her, and hath convicted her of many facts, in which ſhe had not the leaſt concern; for may we not by natural means account for the ſucceſs of knaves, the calamities of fools, with all the miſeries in which men of ſenſe ſometimes involve themſelves by quitting the directions of prudence, and following the blind guidance of a predominant paſſion; in ſhort, for all the ordinary phænomena which are imputed to fortune, whom perhaps men accuſe with no leſs abſurdity in life, than a bad player complains of ill-luck at the game of cheſs.

Amelia, p. 1.

The arrows of fortune, as well as all others, derive their force from the velocity with which they are diſcharged; for when they approach you by ſlow and perceptible degrees, they have but very little power to do you miſchief.

Ibid p. 296.

FRIEND-

FRIENDSHIP.

THERE are many little imperfections in a friend which men of true wiſdom and goodneſs are contented to put up with, without complaining of them, or even attempting to amend them.

Tom Jones, p. 74.

A treacherous friend is the moſt dangerous enemy, and both religion and virtue have received more real diſcredit from hypocrites, than the wittieſt profligates, or infidels could ever caſt upon them; nay, farther, as theſe two in their purity are rightly called the bands of civil ſociety, and are indeed the greateſt of bleſſings; ſo when poiſoned and corrupted with fraud, pretence, and affectation, they have become the worſt of civil curſes, and have enabled men to perpetrate the moſt cruel miſchiefs to their own ſpecies.

Ibid p. 95.

Every profeſſion of friendſhip eaſily gains credit with the miſerable.

Ibid p. 21.

The firmneſs and conſtancy of a true friend, is a circumſtance ſo extremely delightful to perſons in any kind of diſtreſs, that the diſtreſs itſelf, (if it be only temporary, and admits of relief) is more than compenſated, by bringing this comfort with it.

Ibid p. 120.

Such is the nature of man—that whoever denies himſelf to do you a favour, is unwilling that it ſhould be done to you by any other.

Amelia, p. 122.

There are jilts in friendſhip as well as in love, and by the behaviour of ſome men in both, one would almoſt imagine that they induſtriouſly ſought to gain the affections of others with a view only of making the parties miſerable.

Amelia, p. 180.

A man

A man who doth not much value danger, will often fight for the perſon he calls his friend; and the man who hath but little value for his money, will give it him; but ſuch friendſhip is never to be abſolutely depended upon, for whenever the favourite paſſion interpoſes with it, it is ſure to ſubſide, and vaniſh into air. Whereas the man whoſe tender diſpoſition really feels the miſeries of another, will endeavour to relieve them for his own ſake; and in ſuch a mind, friendſhip will often get the ſuperiority over every other paſſion.

Amelia, p. 25.

FASHION.

THE generality of thoſe who get their livelihood by people of faſhion, contract as much inſolence to the reſt of mankind, as if they really belonged to that rank themſelves.

Tom Jones, p. 33.

Faſhion is the great governor of this world. It preſides not only in matters of dreſs and amuſement, but in law, phyſic, politics, religion, and all other things of the graveſt kind: indeed, the wiſeſt of men would be puzzled to give any better reaſon why particular forms in all theſe have been at certain times univerſally received, and at others univerſally rejected, than that they were in, or out of faſhion.

True Patriot, vol. ix. p. 282.

FAVOUR.

BESTOWING *one* favour on ſome men they think is giving them a right to aſk a ſecond—the firſt they look upon as a gift—the reſt are payments.

The Fathers, p. 33.

FEAR.

FEAR.

FEAR hath the common fault of a juſtice of peace, and is apt to conclude haſtily from every ſlight circumſtance, without examining the evidence on both ſides.

Tom Jones, p. 216.

FAULTS.

THERE is a great difference between thoſe faults which candor may conſtrue into imprudence, and thoſe which can be deduced from villainy only; the former, perhaps, are even more apt to ſubject a man to ruin, but if he reform, his character will at length be totally retrieved; the world, though not immediately, will in time be reconciled to him; and he may reflect, not without ſome

mixture of pleaſure, on the dangers he hath eſcaped: but VILLAINY, when once diſcovered, is irretrievable; the ſtains which this leaves behind no time will waſh away: the cenſures of mankind will purſue the wretch, their ſcorn will abaſh him in public, and if ſhame drives him into retirement, he will go to it with all thoſe terrors with which a weary child, who is afraid of hobgoblins, retreats from company to go to bed alone: here his murdered conſcience will haunt him; repoſe, like a falſe friend, will fly from him: wherever he turns his eyes, horror preſents itſelf; if he looks backward, unavailable repentance treads on his heels; if forward, incurable deſpair ſtares him in the face, 'till, like a condemned priſoner confined in a dungeon, he deteſts his preſent condition, and yet dreads the conſequence of that hour which is to relieve him from it.

Tom Jones, p. 195.

FRENCH.

FRENCH.

A CHARACTER OF THEIR MANNERS.

THE greateſt enemy to the French will acknowledge, that they are the beſt people in the world to live amongſt for a little while. In ſome countries it is almoſt as eaſy to get a good eſtate, as a good acquaintance. In England particularly, acquaintance is of almoſt as ſlow growth as an oak; ſo that the age of man ſcarce ſuffices to bring it to perfection, and families ſeldom contract any great intimacy 'till the third, or at leaſt the ſecond generation: ſo ſhy indeed are the Engliſh of letting a ſtranger into their houſes, that one would imagine we regarded all ſuch as thieves. Now the French are the very reverſe; being a ſtranger among them entitles you to the better place, and to the greater degree of civility; and if you wear but the appearance of a gentleman, they never ſuſpect you are not one: their friendſhip, indeed, ſeldom extends ſo far as their purſe; nor is

ſuch

ſuch friendſhip uſual in other countries. To ſay the truth, politeneſs carries friendſhip far enough in the ordinary occaſions of life, and thoſe who want this accompliſhment rarely make amends for it by their ſincerity; for bluntneſs, or rather rudeneſs, as it commonly deſerves to be called, is not always ſo much a mark of honeſty as it is taken to be.

Amelia, p. 125.

GRAVITY.

GRAVITY is the beſt cloak for ſin in all countries.

Rape upon Rape, vol. 2. p. 26.

A grave aſpect to a grave character is of much more conſequence than the world is generally aware of: a barber may make you laugh, but a ſurgeon ought rather to make you cry.

Tom Jones, p. 26.

GENE-

GENEROSITY.

THERE are very few who are generous that are not poor.

Amelia, p. 254.

GOODNESS.

PERHAPS *goodneſs* never yet poſſeſſed the human mind in any degree, without being attended by a large portion of tenderneſs.

Amelia, p. 74.

GREAT-

GREATNESS.

GREATNESS is like a laced coat from Monmouth-ſtreet, which fortune lends us for a day to wear: to-morrow puts it on another's back.

Tom Thumb, vol. ii. p. 100.

What Mr. Pope ſays of women, "that they have no character at all;" at leaſt none which appears; ſo we may ſay of the *higheſt life*, that it is much the dulleſt, and affords very little humour or entertainment.

Tom Jones, p. 353.

GAMING.

THE votaries to gaming ſhould be ſuch as want helps for converſation; and none ſhould have always cards in their hands, but

but thoſe who have nothing but the weather in their mouths: thus gaming would be of ſervice to the republic of wit, by taking away the encouragers of nonſenſe.

Modern Huſband, vol. ii. p. 284.

Gaming is a vice the more dangerous as it is deceitful, and contrary to every other ſpecies of luxury, flatters its votaries with the hopes of increaſing their wealth; ſo that avarice itſelf is ſo far from ſecuring us againſt its temptations, that it often betrays the more thoughtleſs and giddy part of mankind into them, promiſing riches without bounds, and thoſe to be acquired by the moſt ſudden, as well as eaſy, and indeed pleaſant means.

Cauſes of the Increaſe of Robbers.

Gaming is inſeparable from a luxurious and idle age; for while luxury produces want, idleneſs forbids honeſt labour to ſupply it.

Charge to the Grand Jury, vol. xii. p. 210.

To prevent gaming amongſt the lower ſort of people is principally the buſineſs of ſociety; and for this plain reaſon, becauſe they are the moſt uſeful members of ſociety, which by ſuch means will loſe the benefit of their labour. As for the rich and great, the conſequence is generally no other than the exchange of property from the hands of a fool into thoſe of a ſharper, who is perhaps the more worthy of the two to enjoy it.

Ibid.

GUILT.

GUILT hath very quick ears to an accuſation.

Amelia, p. 145.

GENIUS.

GENIUS.

GENIUS appears to be that power or powers of the mind which are capable of penetrating into all things within our reach and knowledge, and of diſtinguiſhing their eſſential differences: this is compounded of *invention* and *judgement*; otherwiſe how can we be ſaid to have diſcovered the true eſſence of two things, without diſcerning their difference; and yet ſome few men of wit have agreed, with all the dull fellows in the world, in repreſenting theſe two to have been ſeldom or never the property of one and the ſame perſon.

Tom Jones, p. 94.

HONESTY.

HONESTY.

HE that reſolves to be honeſt, cannot reſolve not to be poor.

Rape upon Rape, vol. ii. p. 28.

HEART.

A Good heart will, at all times, betray the beſt head in the world.

Amelia, p. 57.

HYPOCRITE.

A Hypocrite in ſociety lives in the ſame apprehenſion with a thief, who lies concealed in the midſt of the family he is to rob; for this fancies himſelf perceived when he

he is leaſt ſo; every motion alarms him, he fears he is diſcovered, and is ſuſpicious that every one who enters the room knows where he is hid, and is coming to ſeize him. And thus, as nothing hates more violently than fear, many an innocent perſon, who ſuſpects no evil intended him, is deteſted by him who intends it.

Eſſay on the Characters of Men, vol. xii. p. 57.

'Tis not that the hypocrite deſpiſes a good character, that he is not one himſelf, but becauſe he thinks he can purchaſe it at a cheaper rate than the *practice* of it, and thus obtain all the applauſe of a good man, merely by pretending to be ſo.

Covent Garden Journal, p. 101.

HOBBY HORSES.

THE greateſt part of mankind labour under one delirium or other, and Don Quixotte differed from the reſt, not in mad-

neſs, but the ſpecies of it. The covetecus, the prodigal, the ſuperſtitious, the libertine, and the coffee-houſe politician, are all Quixottes in their ſeveral ways.

Rape upon Rape, vol. ii. p. 32.

HABITS.

RIGHT habits, as well as wrong, are got by affecting them.

Miſer, vol. iii. p. 175.

Habit hath ſo vaſt a prevalence over the human mind, that there is ſcarce any thing too ſtrange, or too ſtrong to be aſſerted of it. The ſtory of the miſer, who from long accuſtoming to cheat others, came at laſt to cheat himſelf, and with great delight and triumph picked his own pocket of a guinea to convey to his hoard, is not impoſſible or improbable.

Joſeph Andrews, p. 157.

HONOUR.

HONOUR.

TRUE honour reſults from the ſecret ſatisfaction of our own minds, and is decreed us both by religion and the ſuffrages of wiſe men—it is the ſhadow of wiſdom and virtue, and is inſeparable from them.

A Dialogue between Alexander and Diogenes, vol. ix. p. 266.

HUMOUR.

HUMOUR may be defined to be a violent impulſe of the mind, determining it to ſome peculiar point, by which a man becomes ridiculouſly diſtinguiſhed from all other men.

Covent Garden Journal, vol. xii. p. 169.

GOOD-HUMOUR.

GOOD humour is the triumph of the mind when reflecting on its own happineſs, and that perhaps from having compared it with the inferior happineſs of others.

Eſſay on the Characters of men, vol. xii. p. 46.

HUSBAND.

THE ſillieſt fellows are in general the worſt of huſbands, and it may be aſſerted as a fact, that a man of ſenſe rarely behaves very ill to a wife who deſerves very well.

Tom Jones, p. 211.

HAPPINESS.

HAPPINESS.

NONE deserve happiness, or indeed are capable of it, who make any particular station a necessary ingredient.

Amelia, p. 149.

There is nothing more difficult than to lay down any fixed and certain rules for happiness, or indeed to judge with any precision of the happiness of others from the knowledge of external circumstances. There is sometimes a little *speck of black* in the brightest and gayest colours of fortune, which contaminates and deadens the whole. On the contrary, when all without looks dark and dismal, there is often a *secret ray of light within the mind* which turns every thing to real joy and gladness.

Ibid p. 165.

JUDGE-

JUDGMENT.

THE more our judgments err, the leſs willing we are to own it.

Joſeph Andrews, p. 187.

JEALOUSY.

IT is with jealouſy, as with the gout. When ſuch diſtempers are in the blood, there is never any ſecurity againſt their breaking out, and that often on the ſlighteſt occaſions, and when leaſt ſuſpected.

Tom Jones, p. 51.

JOY.

JOY.

GREAT joy, eſpecially after a ſudden change, and revolution of circumſtances, is apt to be ſilent, and dwells rather in the heart than on the tongue.

Tom Jones, p. 215.

INJUSTICE.

WE upbraid the ſon whoſe father was hanged; whereas many a man who deſerves to be hanged was never upbraided in his whole life.

Love in ſeveral Maſques, vol. 1. p. 159.

However problematical it may appear, *how apt men are to hate thoſe they injure*, it will be diſcovered, that this hatred is founded on the paſſion of *fear*, leſt the perſon whom we

we have injured, will uſe all poſſible endeavours to retaliate the injuries we have done him. This opinion eſtabliſhed in bad minds, no benevolence, nor even beneficence on the injured ſide can eradicate it.

Life of Jonathan Wild, vol. v. p. 104.

Though as chriſtians we are obliged to forgive our enemies—*Never truſt the man who hath reaſon to ſuſpect that you know he hath injured you.*

Ibid.

INJURY.

NOTHING can be more provoking to the human temper, nor more dangerous to that cardinal virtue, patience, than ſolicitations of extraordinary offices of kindneſs on behalf of thoſe very perſons by whom you ſuppoſe you are injured. For this reaſon Shakeſpear hath artfully introduced his Deſdemona, ſoliciting favours for Caſſio

Caſſio of her huſband, as the means of enflaming not only his jealouſy but his rage, to the higheſt pitch of madneſs. In fact, we regard thoſe efforts as inſults on our underſtanding, and to ſuch the pride of man is with great difficulty brought to ſubmit.

Tom Jones, p. 103.

Though religion teaches us to forgive injuries, it extends not to our bounty, or converſation.

Ibid p. 203.

INDUSTRY.

MEANS are always in our power, ends are very ſeldom ſo.

Voyage to Liſbon, vol. xii. p. 308.

IMPU-

IMPUDENCE.

WHAT was ſaid by the Latin poet of labour, that *it conquers all things*—is much more true when applied to impudence.

Life of Jonathan Wild, vol. v. p. 104.

What are the particular ingredients of which impudence is compoſed, or what temper of mind is beſt fitted to produce it, is perhaps difficult to aſcertain, yet ſo far experience may convince us, that like ſome vegetables, it will flouriſh beſt in the moſt barren ſoil.

Cov. Garden Journal, vol. xii. p. 44.

It is not in the power of every man to be impudent, who would be ſo. A man born without any genius, may as reaſonably hope to become ſuch a poet as Homer, or ſuch a critic as Longinus, as one born without impudence can pretend, without any merit, to aſpire to thoſe characters.

Ibid.

It may perhaps be predicated in favour of impudence, that it is the quality which of all others we are capable of carrying to the greateſt height; ſo far indeed, that did not the ſtrongeſt evidence convince us of the truth of ſome of theſe examples, we ſhould be apt to doubt the poſſibility of their exiſtence. What but the concurrent teſtimony of hiſtorians and the indubitable veracity of records could impel us to believe, that there have been men in the world of ſuch aſtoniſhing impudence, as, in oppoſition to the certain knowledge of many thouſands, to take upon themſelves to perſonate kings and princes, as well in their life-time, as after their death? and yet our own, as well as foreign annals, afford us ſuch inſtances.

Cov. Garden Journal, vol. xii. p. 144.

The laſt ſpecies of impudence belongs to thoſe who publicly own their vices, and are proud of them. Or, as *De Rotty* ſaid of a court lady, "not to ſhew the leaſt ſenſe of virtue in the practice of every vice." This requires that degree of impudence, which is

inconſiſtent with every great and good quality whatever.

Ibid, p. 147.

IMPOSITION.

TO the generality of men, you cannot give a ſtronger hint for them to impoſe upon you, than by firſt impoſing upon yourſelf.

The Fathers, p. 48.

INQUISITIVENESS.

THE man who is inquiſitive into the ſecrets of your affairs with which he has no concern, ſhould be an object of your caution. Men no more deſire another's ſecrets, to conceal them, than they would another's

another's purſe, for the pleaſure only of carrying it.

Eſſay on the Characters of Men, vol. xii. p. 54.

INSOLENCE.

AS it is the nature of a kite to devour little birds, ſo it is the nature of ſome minds to inſult and tyrannize over little people. This being the means which they uſe to recompenſe themſelves their extreme ſervility and condeſcenſion to their ſuperiors; for nothing can be more reaſonable, than that ſlaves and flatterers ſhould exact the ſame taxes on all below them, which they themſelves pay to all above them.

Tom Jones, p. 15.

There is an inſolence which none but thoſe who deſerve ſome contempt themſelves can beſtow, and thoſe only who deſerve no contempt can bear.

Ibid, p. 72.

Fortune may tempt men of no very bad diſpoſitions to injuſtice; but inſults proceed only from black and rancorous minds, and have no temptations to excuſe them.

Ibid p. 202.

Inſolence is the ſevereſt attack upon a man's pride, and ſits heavier on men of great minds, than cruelty itſelf. As Florus ſays, ſpeaking of the ſecond Tarquin—In omnes ſuperbia (quæ crudelitate gravior eſt bonis) graſſatus.

Eſſay on Converſation, vol. xii. p. 9.

INNOCENCE.

O Innocence! how glorious and happy a portion art thou to the breaſt that poſſeſſes thee! Thou feareſt neither the eyes, nor the tongues of men. Truth, the moſt powerful of all things, is thy ſtrongeſt friend, and the brighter the light is in which thou art diſplayed, the more it diſcovers thy tran-

tranſcendent beauties. Guilt, on the contrary, like a baſe thief, ſuſpects every eye that beholds him to be privy to his tranſgreſſions, and every tongue that mentions his name to be proclaiming them. Fraud and falſehood are his weak and treacherous allies, and he lurks trembling in the dark, dreading every ray of light, leſt it ſhould diſcover him, and give him up to ſhame and puniſhment.

Amelia, p. 177.

The pooreſt ſhould conſole themſelves, that though few of the other good things of life are their lot—innocence, the beſt of all things, is always within their power; for though fortune can make a man unhappy, ſhe can never make him completely and irreparably miſerable, without his own conſent.

Ibid, p. 12.

INGRATITUDE.

ONE of the maxims which the devil, in a late viſit upon earth, left to his diſciples is, "when once you are got up, to kick the ſtool from under you." In plain Engliſh—when you have made your fortune by the good offices of a friend, you are adviſed to diſcard him as ſoon as you can.

Tom Jones, p. 41.

Ingratitude never ſo thoroughly pierces the human breaſt, as when it proceeds from thoſe in whoſe behalf we have been guilty of tranſgreſſions.

Ibid, p. 42.

The following are anſwers ſuppoſed to be written to a tradeſman, who had ſent in his bills to his ſeveral cuſtomers on ſome ſudden ſtroke of adverſity, and which are inſerted, no leſs as a picture of the *ingra-*

titude

titude and unfeelingneſs of mankind, than as a leſſon to young tradeſmen to be cautious whom they credit:

LETTER I.

MR. HEARTFREE,

MY Lord commands me to tell you he is very much ſurpriſed at your *aſſurance*, in aſking for money which you know hath been ſo little while due; however, as he intends to deal no longer at your ſhop, he hath ordered me to pay you as ſoon as I ſhall have caſh in hand, which, conſidering many diſburſements for bills long due, &c. cannot poſſibly promiſe any time, &c. at preſent, and am,

Your humble Servant,

ROGER MORECRAFT.

LETTER II.

DEAR SIR,

THE money, as you truly ſay, hath been three years due, but, upon my ſoul, I am at preſent incapable of paying a farthing; but

but as I doubt not very ſhortly, not only to content that ſmall bill, but likewiſe to lay out very conſiderable farther ſums at your houſe, hope you will meet with no inconvenience by this ſhort delay in,

Dear Sir,

Your moſt ſincere humble ſervant,

CHARLES COURTLY.

LETTER III.

MR. HEARTFREE,

I Beg you would not acquaint my huſband of the trifling debt between us, for as I know you to be a very good-natur'd man, I will truſt you with a ſecret. He gave me the money long ſince to diſcharge it, which I had the ill-luck to loſe at play. You may be aſſured I will ſatisfy you the firſt opportunity; and am, Sir,

Your very humble Servant,

CATHARINE RUBBERS.

Pleaſe to preſent my compliments to MRS. HEARTFREE.

LETTER

LETTER IV.

MR. THO. HEARTFREE,

SIR,

YOUR'S received; but as to ſum mentioned therein, doth not ſuit at preſent.

Your humble ſervant,

PETER POUNCE.

LETTER V.

SIR,

I AM ſincerely ſorry it is not at preſent poſſible for me to comply with your requeſt, eſpecially after ſo many obligations received on my ſide, of which I ſhall always entertain the moſt grateful memory. I am very greatly concerned at your misfortunes, and would have waited on you in perſon, but am not very well, and beſide, am obliged to go this evening to Vauxhall.

I am, Sir,

Your obliged humble ſervant,

CHARLES EASY.

P. S. I hope good MRS. HEARTFREE and the dear little ones are well.

Jonathan Wild, vol. v. p. 74, 75.

IDLENESS.

LABOUR is the true and proper puniſhment of *idleneſs*, for the ſame reaſon which Dr. Swift gives, why death is the proper puniſhment of a coward.

Cauſes of the Increaſe of Robbers.

SELF INTEREST.

LET a man be never ſo honeſt, the account of his own conduct will, in ſpite of himſelf, be ſo very favourable, that his vices will become purified through his lips, and like foul liquors well ſtrained will leave all their foulneſs behind. For though the facts themſelves may appear, yet ſo different will be the motives, circumſtances, and conſequences, when a man tells his own ſtory, and when his enemy tells it, that

that we ſcarce recognize the fact to be one and the ſame.

Tom Jones, p. 23.

KNAVERY.

KNAVERY and folly, though never ſo exorbitant, will more eaſily meet with aſſent; for ill-nature adds great ſupport and ſtrength to faith.

Tom Jones, p. 5.

Whatever impoſitions knavery puts upon others, it puts greater on itſelf.

The Fathers, p. 30.

KNOWLEDGE.

THERE is nothing ſo valuable as knowledge, yet there is nothing which men will give themſelves ſo little trouble to attain;

tain; unleſs it be perhaps that loweſt degree of it, which is the object of curioſity, and which hath therefore that active paſſion conſtantly employed in its ſervice.

Preface to the Voyage to Liſbon, vol. xii. p. 221.

LIBELLER.

IF praiſe, and honor, and reputation, be ſo highly eſteemed by the greateſt and beſt of men, that they are often the only rewards which they propoſe to themſelves from the nobleſt actions; if there be nothing too difficult, too dangerous, or too diſagreeable for men to encounter, in order to acquire and preſerve thoſe rewards, what a degree of barbarity muſt it be in the libeller, unjuſtly and wantonly to ſtrip men of that on which they place ſo high a value.

A Charge to the Grand Jury, vol. xii. p. 211.

Libellers

Libellers are, generally ſpeaking, perſons of the loweſt rank and education, men who lazily declining the labour to which they were born and bred, ſave the ſweat of their brows at the expence of their conſciences, and in order to get a little better livelihood, are content to get it perhaps in a leſs painful, but in a baſer way than the meaneſt mechanic.

Ibid, p. 213.

LEARNING.

IT's a common obſervation, "that great ſcholars know nothing of the world."—The reaſon of this is not, as generally imagined, that the Greek and Latin languages have a natural tendency to vitiate the human underſtanding; but the fact is, gentlemen who obtain an early acquaintance with the manners and cuſtoms of the antients, are too apt to form their ideas of their own times on the patterns of ages that bear not

the leaſt reſemblance to them. Hence they have fallen into the greateſt errors and abſurdities; and hence, perhaps, was derived the obſervation above-mentioned.

Cov. Garden Journal, vol. xii. p. 131.

LIFE.

THE whole pleaſure of life is *purſuit.*

"Our game tho' we are eager to embrace,
"The pleaſure's always over with the chace."

Univerſal Gallants, vol iv. p. 22.

However people may complain of the misfortunes of their particular ſituation in life, our lots ſeem to be more equal than is generally imagined; as may be more particularly ſeen from the following ſcale, which is laid down from general obſervation:

EARL } Riches
Health
Diſquietude.

COBLER

COBLER } Sickneſs / Good humour.

POET } Contempt / Self-ſatisfaction.

GENERAL } Honour / Diſcontent.

RICHES } Coach-and-ſix / Impotent, jealous huſband.

PRIME MINISTER } Diſgrace / Inquietude.

PATRIOT Glory.

PHILOSOPHER } Poverty / Eaſe.

MERCHANT } Riches / Care.

Journey from this World to the Next, vol. v. p. 229.

Human life may be compared to a game of cheſs. For, as in the latter, while a gameſter is too attentive to ſecure himſelf very ſtrongly on one ſide the board, he is apt to leave an unguarded opening on the other.

Joſeph Andrews, p. 71.

LUXURY.

LUXURY among the great is probably rather a moral than a political evil. But vices, no more than diſeaſes, will ſtop with them; for bad habits are as infectious by example, as the plague itſelf is by contact.

Cauſes of the Increaſe of Robbers.

Variety or ſcarcity will always be the favourite of *luxury*, but honeſt hunger will be ſatisfied with plenty.

Voyage to Liſbon, vol. xii. p. 310.

LOVE.

A MAN of ſenſe acts a lover juſt as a Dutchman would a harlequin; he ſtumbles at every ſtraw a woman throws in his

his way, which a fop would ſkip over with eaſe.

Love in ſeveral Maſques, vol. i. p. 108.

Courts and cities have few heroes or heroines in love.

Ibid.

To love cannot be an *error*, as the firſt pair enjoyed it in their ſtate of innocence, whilſt error was as yet unborn.

Ibid p. 136.

Love, like fire, naturally goes out when it has nothing to feed on.

Rape upon Rape, vol. xii. p. 6.

It is as ridiculous to hear an old fellow railing at love, as a young fellow railing at age.

Grub Street Opera, vol. ii. p. 191.

Though love can change its object, it can ſeldom or never return to the ſame again.

Modern Huſbands, vol. ii. p. 279.

Vows in love have too often the ſame meaning as compliments in converſation; and it is as often unſafe to believe the man who ſwears eternal conſtancy, as to believe him who aſſures you he is your moſt obedient humble ſervant.

Wedding Day, vol. iv. p. 305.

Love, like other *ſweet* things, is no whetter of the appetite.

Joſeph Andrews, p. 19.

As ſympathizes of all kinds are apt to beget love, ſo experience teaches us, that none have a more direct tendency this way than thoſe of a religious kind between perſons of different ſexes.

Tom Jones, p. 31.

It is an obſervation founded on much experience, that all perſons are doomed to be in love once in their lives.

Ibid p. 33.

Love may be likened to a diſeaſe in this reſpect, that when it is denied a vent in one part,

part, it will certainly break out in another; hence what a woman's lips often conceal, her eyes, her bluſhes, and many little involuntary actions betray.

Ibid p. 183.

To deny the exiſtence of that love to the ſex which hath gratitude and eſteem only for its baſis, ſeems to be very ſtrange and abſurd, and can only proceed by finding nothing like it within ourſelves.---But how unfair is this? Doth the man who recognizes in his own heart no traces of avarice or ambition, conclude therefore, that there are no ſuch paſſions in human nature? Why will we not modeſtly obſerve the ſame rule in judging of the good as well the evil of others? Or why, in any caſe, will we, as Shakeſpeare phraſes it, "put the world in our own perſon."

Ibid p. 237.

The tenderneſs of lovers can ill brook the leaſt jeſting with the names of their miſtreſſes.

Tom Jones, p. 342.

Love

Love is a diſeaſe, which though in ſome inſtances reſembles a conſumption, (which it ſometimes cauſes) in others proceeds in direct oppoſition to it, and particularly in this, that it never flatters itſelf, or ſees any one ſymptom in a favourable light.

Tom Jones, p. 76.

The converſation of lovers is pretty much the ſame in all caſes, as there is perhaps ſcarce a ſingle phraſe that hath not been repeated ten millions of times.

Amelia, p. 35.

What is called being upon a good footing with lovers, is perhaps being upon a dangerous one; as the generality of women when once they give their conſent to marry, can hardly be ſaid to be ſafe 'till they are married.

Ibid.

There are men ſaid to be ſo entirely maſters of their paſſions, and of hearts which they can carry the fire of love in them and conceal it at their pleaſure---but

but if there are any ſuch, their hearts may be compared to damps, in which it is more difficult to keep fire alive, than to prevent its blazing.

Ibid p. 55.

Thoſe know little of real love or grief who do not know how much we deceive ourſelves, when we pretend to aim at the cure of either; it is with thoſe, as with ſome diſtempers of the body, nothing is in the leaſt agreeable to us, but what ſerves to heighten the diſeaſe.

Ibid p. 64.

We can have little love for the perſon whom we will never indulge in an unreaſonable demand.

Amelia, p. 126.

Love in the minds of ſome men, hath one quality at leaſt of a fever, which is to prefer coldneſs in the object.

Ibid. p. 158.

Beauty

Beauty may be the object of liking---great qualities of admiration---good ones of esteem---but love only is the object of love.

Ibid p. 242.

L A W.

AS the law diſſolves all contracts without a valuable conſideration---*a valuable conſideration* often diſſolves the law.

Love in ſeveral Maſques, vol. i. p. 115.

The laws are turnpikes, only made to ſtop people who walk on foot, and not to interrupt thoſe who drive through them in their coaches.

Rape upon Rape, vol. 2. p. 20.

It's a curſed law which exempts the maker or the executor of it from its penalty.

Ibid p. 69.

The

The law guards us from all evil but itſelf.

Don Quixote in England, p. 271.

The profeſſion of a lawyer has often made a knave of him whom nature meant a fool.

Old Man taught Wiſdom, p. 335.

The diſtinctions of *Meum* and *Tuum* would, it is thought, create greater diſputes in the world, did not the LAW ſo often decide them by converting both into *Suum*.

Life of Jonathan Wild, vol. v. p. 132.

The encouragers of the *game laws* who revenge the death of a hare, or partridge, with ſuch very great ſeverity, may be thought to cultivate the ſame ſuperſtition with the Bannians in India, many of whom, we are told, dedicate their whole lives to the preſervation and protection of certain animals; was it not that our Engliſh Bannians while they preſerve them from

from other enemies, will moſt unmercifully ſlaughter whole horſe-loads themſelves.

Tom Jones, p. 87.

Good laws ſhould execute themſelves in a well regulated ſtate; at leaſt, if the ſame legiſlature which provides the laws doth not provide for the execution of them, they act as an artiſt would do if he ſhould form all the parts of a clock in the moſt exquiſite manner, and yet put them ſo together, that the clock could not go.

Amelia, p. 3.

The law gives us many powers which an honeſt man would ſcorn to make uſe of.

The Fathers, p. 8.

The mere lawyer, however ſkilful in his profeſſion, who is not verſed in the genius, manners, and habits of the people, makes but a wretched politician.

Preface to the Cauſes of the late Increaſe of Robbers.

The

The forms of the law (though upon ſome occaſions juſtly ridiculed) are not without uſeful conſequences; for, as Lord Coke ſays, ſpeaking of homage, "Prudent antiquity did for the more ſolemnity and better memory and obſervation of that which is to be done, expreſs ſubſtances under ceremonies."

Ibid.

Laws, though not written, are perhaps better underſtood, and though eſtabliſhed by no coercive power, much better obeyed within the circle where they are received, than any of thoſe laws which are recorded in books, or enforced by public authority.

Cov. Garden Journal, vol. xii. p. 163.

There are ſome accidental and temporary evils, which at particular ſeaſons have, like an epidemic diſtemper, affected ſociety, but have afterwards diſappeared, or at leaſt made very faint efforts to corrupt the public morals. The laws made to ſuppreſs, though very wholſome and neceſſary at the time of their creation, ſhould become ob-

ſolete with the evil which occaſioned them, and which they were intended to cure.

Cov. Garden Journal, vol. xii. p. 200.

Laws never inflict *diſgrace* in *reſentment*, nor confer *honour* from *gratitude*; for as Judge Burnet told a convicted felon who appealed to him of the hardſhip of being hanged for only ſtealing a horſe, "you are not to be hanged for only ſtealing a horſe, but that horſes may not be ſtolen." In like manner it might have been ſaid to the great Duke of Malborough, when the parliament was ſo deſervedly liberal to him after the Battle of Blenheim, "You receive not theſe honours and bounties on account of a victory paſt, but that other victories may be obtained.

Introduction to the Voyage to Liſbon, vol. xii. p. 232.

LOTTERY.

LOTTERY.

A LOTTERY is a taxation,
Upon all the fools in creation;
For folly's a fund
Will never loſe ground
While fools are ſo rife in the nation.

The Lottery, vol. i. p. 329.

LEARNING.

LEARNING adorns ſome mens genius, as the *colouring* of a painter would the *features* of a bad one.

Temple Beau, vol. p. 190.

LIBERTINE.

THOUGH a goodneſs of heart might be pleaded in favour of a man of diſſipation, an entire profligacy of manners will corrupt the beſt heart in the world; and all which a good-natured libertine can expect is, that we ſhould mix ſome grains of pity with our contempt and abhorrence.

Tom Jones, p. 198.

LEVEE.

A Levee is the paradiſe of fools.

Modern Huſband, vol. ii. p. 260.

LIBERTY.

LIBERTY, like health, is often beſt illuſtrated by its oppoſite; hence *Lettres de Cachet*, *Baſtiles*, and *Inquiſitions*, may perhaps give us a livelier ſenſe of a juſt and mild adminiſtration than any of the bleſſings we enjoy under it.

LONDON.

LONDON is the beſt retirement of either grief or ſhame, unleſs for perſons of a very public character; for here you have the advantage of ſolitude without its diſadvantage, ſince you may be alone and in company at the ſame time; and while you walk and ſit unobſerved, noiſe, hurry, and a conſtant ſucceſſion of objects

entertain the mind, and prevent the ſpirits from preying on themſelves, or rather on grief or ſhame, which are the moſt unwholeſome diet in the world, and on which (though there are many that never taſte either but in public) there are ſome who can feed very plentifully and very fatally when alone.

But as there is ſcarce any human good without its concomitant evil, ſo there are people who find a great inconvenience in this unobſerving temper of mankind—we mean *perſons who have no money*; for as you are not put out of countenance, ſo neither are you cloathed or fed by thoſe who do not know you. And a man may be as eaſily ſtarved in Leadenhall market, as in the deſarts of Arabia.

Tom Jones, p. 64.

In London, as in all great capitals, hypocriſy too often paſſes for religion, madneſs for ſenſe, noiſe and ſcurrility for wit, and riches for the whole train of virtues. In ſhort,

ſhort, knavery appears in more forms than ever Proteus had.

Love in ſeveral Maſques, vol. i. p. 98.

MAGISTRATE.

THE crimes of a magiſtrate give the greateſt ſanction to ſin.

No reverence that church or ſtate attends,
Whoſe law the prieſt or magiſtrate offends.

Rape upon Rape, vol. 2. p. 76.

MALICE.

AS the malicious diſpoſition of mankind is too well known, and the cruel pleaſure which they take in deſtroying the reputation of others; the uſe we are to make

make of this knowledge is, *to afford no handle for reproach*; for bad as the world is, it ſeldom falls on any one who hath not given ſome ſlight cauſe for cenſure.

Amelia, p. 95.

MARRIAGE.

(THOUGHTS ON IT.)

I HAVE always thought love the only foundation of happineſs in a married ſtate; as it can only produce that high and tender friendſhip, which ſhould always be the cement of this union; and in my opinion, all thoſe marriages which are contracted from other motives, are greatly criminal; they are a profanation of a moſt holy ceremony, and generally end in diſquiet and miſery; for ſurely we may call it a profanation, to convert this moſt ſacred inſtitution into a wicked ſacrifice to luſt and avarice; and what better can be ſaid of thoſe matches to which men are induced merely

merely by the conſideration of a beautiful perſon, or a great fortune!

To deny that beauty is an agreeable object to the eye, and even worthy ſome admiration, would be falſe and fooliſh---*beautiful* is an epithet often uſed in ſcripture, and always mentioned with honour---but to make this the ſole conſideration of marriage, to luſt after it ſo violently as to overlook all imperfections for its ſake, or to require it ſo abſolutely as to reject and diſdain religion, virtue, and ſenſe, which are qualities in their nature of much higher perfection, only becauſe an elegance of perſon is wanting; this is ſurely inconſiſtent either with a wiſe man, or a good chriſtian; and it is, perhaps, being too charitable to conclude that ſuch perſons mean any thing more by their marriage than to pleaſe their carnal appetites, for the ſatisfaction of which we are taught it was not ordained.

In the next place, with reſpect to *fortune*. Wordly prudence perhaps exacts ſome conſideration

ſideration on this head, nor is it altogether to be condemned. As the world is conſtituted, the demands of a married ſtate, and the care of poſterity, require ſome little regard to what we call circumſtances. Yet this proviſion is greatly encreaſed beyond what is neceſſary, by folly and vanity, which create abundantly more wants than nature.

But the laſt and greateſt folly in matrimony, and which ſcarce ſeems diſtinguiſhable from madneſs, is where perſons of immenſe fortunes contract themſelves to thoſe who are and muſt be diſagreeable to them; to fools and knaves, in order to encreaſe an eſtate already larger even than the demands of their pleaſures. Surely ſuch perſons, if they will not be thought mad, muſt own either that they are incapable of taſting the ſweets of the tendereſt friendſhip, or that they ſacrifice the greateſt happineſs of which they are capable, to the vain, uncertain, and ſenſeleſs laws of vulgar opinion, which owe

as

as well their force as their foundation to folly.

Tom Jones, vol. vii. p. 39, 40.

No match can be happy which love and fortune do not conſpire to make it ſo.

Don Quixotte in England, vol. iii. p. 307.

As a great part of the uneaſineſs of matrimony ariſes from mere trifles, it would be wiſe in every young married man to enter into an agreement with his wife—that in all diſputes of this kind, the party who was moſt convinced they were right, ſhould always ſurrender the victory. By which means both would be more forward to give up the cauſe.

Joſeph Andrews, p. 184.

Matrimony affords an equal opportunity of ſatisfying either hatred or love, and this opinion is perhaps verified by too much experience. To ſay the truth, if we are to judge by the ordinary behaviour of married perſons to each other, we ſhall perhaps be apt

apt to conclude, that the generality ſeek the indulgence of the former paſſion only in their union of every thing but of hearts.

Tom Jones, p. 83.

The forcing of daughters into matrimonial engagements diſagreeable to their inclinations, is as cruel as it is impious. To diſcharge duties of marriage in an adequate manner, is no eaſy taſk; and ſhall we lay this burthen on a woman, while we at the ſame time, deprive her of all that aſſiſtance which may enable her to undergo it? or ſhall we tear her very heart from her, while we enjoin her duties to which a whole heart is ſcarcely equal.

Ibid p. 111.

For parents to reſtrain the inclinations of their children in *marriage*, is an uſurped power. For how can nature give another the power to direct thoſe affections which ſhe has not enabled even ourſelves to govern.

The Fathers, p. 21.

When-

Whenever there is a great diſparity of years between huſband and wife, the younger is generally poſſeſſed of abſolute power over the elder; for ſuperſtition itſelf is a leſs firm ſupport of abſolute power than dotage.

Amelia, p. 300.

MONEY.

GOLD, in this world, covers as many ſins as charity in the next.

Modern Huſband, vol. ii. p. 252.

Wealth has a ſurer intereſt to introduce roguery into company, than virtue to introduce poverty.

Ibid p. 233.

Money got with labour and ſafety is conſtantly preſerved, while the produce of danger and eaſe is commonly ſpent as eaſily, and often as wickedly as acquired.

A Journey from this World to the Next, vol. v. p. 260.

When riches ſurpriſe a man as it were in the midſt of poverty and diſtreſs, the conſequence often leads to an extreme.—Sometimes exceſſive avarice—but oftener extreme prodigality.

Ibid p. 248.

Nothing out of nothing, is not a truer maxim in phyſics than in politics; and every man who is greatly deſtitute of money, is, on that account, entirely excluded from all means of acquiring it.

Tom Jones, p. 297.

MAN.

MAN is an animal formed for and delighting in ſociety; for in this ſtate alone, his various talents can be exerted, his numberleſs neceſſities relieved, the dangers he is expoſed to can be avoided, and

and many of the pleaſures he eagerly affects, enjoyed.

Eſſay on Converſation, vol. xii. p. 1.

MIND.

NOTHING can be ſo quick and ſudden as the operations of the mind, eſpecially, when hope, or fear, or jealouſy, to which the other two are but journeymen, ſet it to work.

Tom Jones, p. 55.

There is no one circumſtance in which the diſtempers of the *mind* bear a more exact analogy to thoſe which are called bodily, than that aptneſs which both have to relapſe. This is plain in the violent diſeaſes of ambition and avarice. I have known ambition, when cured at court by frequent diſappointments, (which are the only phyſic for it) break out again in a conteſt for foreman of the grand jury at an aſſizes; and

have heard of a man who had ſo far conquered avarice, as to give away many a ſixpence, that comforted himſelf at laſt on his death-bed, by making a crafty and advantageous bargain concerning his enſuing funeral, with an undertaker who had married his only child.

Ibid p. 164.

The mind is ſo much more capable of magnifying than the eye, that it is queſtionable, whether every object is not leſſened by being looked upon, and this more eſpecially when the paſſions are concerned; for thoſe are ever apt to fancy much more ſatisfaction in thoſe objects which they affect, and much more of miſchief in thoſe which they abhor, than are really to be found in either.

Cauſes of the Increaſe of Robbers.

In the exerciſe of the mind, as well as in the exerciſe of the body, diverſion is a ſecondary conſideration, and deſigned only to make that agreeable which is at the ſame time

time uſeful to ſuch noble purpoſes as health and wiſdom.

Cov. Garden Journal, vol. xii. p. 90.

MISERY.

THE greateſt miſery to light minds, is but an inconſiderable object when it is at any diſtance.

Amelia, p. 14.

ABSOLUTE MONARCHY.

AN abſolute monarchy requires three qualities very difficult, as it appears from hiſtory, to be found in princely natures; Firſt, A ſufficient quantity of moderation in the prince, to be contented with all the power which is poſſible for him to have—Secondly, Enough of wiſdom to

know his own happineſs; and, Thirdly, Goodneſs ſufficient to ſupport the happineſs of others, when not only compatible with, but inſtrumental to his own. But, as from the example of all ages, we find that mankind in general, deſire power only to do harm, and when they obtain it, uſe it for no other purpoſe; it is not conſonant, even with the leaſt degree of prudence, to hazard an alteration, where our hopes are poorly kept in countenance, by only two or three exceptions, out of a thouſand inſtances, to alarm our fears.

In this caſe, it will be much wiſer to ſubmit to a few inconveniences ariſing from the diſpaſſionate deafneſs of laws, than to remedy them by applying to the paſſionate open ears of a tyrant.

Tom Jones, p. 284.

NECES-

NECESSITY.

NECESSITY is a bad recommendation to favours of any kind, which as ſeldom fall to thoſe who really want them, as to thoſe who really deſerve them.

Modern Huſband, vol. ii. p. 267.

NEWS.

THE haſty divulgers of news generally bring on themſelves the trouble of contradicting it.

Tom Jones, p. 113.

GOOD-NATURE.

THERE are perſons of that general philantrophy, and eaſy tempers, which the world in contempt generally called *good-natur'd*, who ſeem to be ſent into the world with the ſame deſign with which men put little fiſh into a pike pond, in order only to be devoured by that voracious water hero.

Life of Jonathan Wild, vol. v. p. 48.

Good-nature is that benevolent and amiable temper of mind, which diſpoſes us to feel the misfortunes, and enjoy the happineſs of others; and conſequently puſhes us on to promote the latter, and prevent the former; and that without any abſtract contemplation on the beauty of virtue, and without the allurements or terrors of religion.

Eſſay on the Characters of Men, vol. xii. p. 46.

HUMAN

HUMAN NATURE.

ONE of the principal faults incident to human nature is, to bear heavily the being deprived of the ſmaller good, without conceiving at the ſame time any gratitude for the much greater bleſſings which we are ſuffered to enjoy.

Amelia, p. 142.

The nature of man is far from being in itſelf an evil; it abounds with benevolence, charity, and pity, coveting praiſe and honour, and ſhunning ſhame and diſgrace. Bad education, bad habits, and bad cuſtoms, debauch our nature, and drive it headlong as it were into vice.

Ibid p. 76.

OPERA.

OPERA.

FOR an Engliſh people to ſupport an extravagant Italian opera, of which they underſtand nor reliſh neither the ſenſe nor the ſound, is as truly ridiculous as an eunuch's keeping a miſtreſs, and the ability of one cannot be more deſpiſed by his miſtreſs, than the taſte of the other by the impartial voice of our ſingers.

Eurydice, vol. iv. p. 212.

SELF OPINION.

FEW men, perhaps, think better of others than of themſelves, nor do they eaſily allow the exiſtence of any virtue of which they perceive no traces in their own minds: for which reaſon it is obſervable, that it is extremely difficult to perſuade a rogue that you are an honeſt man, nor would

would you ever ſucceed in the attempt, by the ſtrongeſt evidence, was it not for the comfortable concluſion which the rogue draws---that he who proves himſelf to be honeſt, proves himſelf to be a fool at the ſame time.

Amelia, p. 38.

OBLIGATION.

IT is a ſecret, well known to all great men, that by conferring an *obligation* they do not always procure a friend, but are certain of creating many enemies.

Tom Jones, p. 27.

PHILO-

PHILOSOPHY.

PHILOSOPHY is a true glaſs which ſhews the imperfections of the mind, as plain as the other does that of the body.

Love in ſeveral Maſques, vol. 1. p. 99.

Philoſophy and religion may be called the exerciſes of the mind, and when this is diſordered, they are as wholſome as exerciſe can be to a diſtempered body. They do indeed produce ſimilar effects with exerciſe; for they ſtrengthen and confirm the mind, 'till man becomes in the noble ſtrain of Horace,

"Fortis et in ſeipſo totus teres atque rotundus
Externi ne quid valeat per lave morari
In quem manca ruit ſemper fortuna."

Thus

Thus Engliſhed by Mr. Francis:

Firm in himſelf, who on himſelf relies
Poliſhed and round, who runs his proper courſe,
And breaks misfortunes with ſuperior force.

Tom Jones, p. 75.

Philoſophy makes us wiſer, but chriſtianity makes us better men. Philoſophy elevates and ſteels the mind, chriſtianity ſoftens and ſweetens it. The former makes us the objects of human admiration, the latter of divine love---that inſures us a temporal but this an eternal happineſs.

Ibid.

PROFESSIONS.

HE that will believe in general profeſſions, will ſcarce find one fool that is not wiſe, one rogue that is not honeſt, one courtier that is not fit to make

a friend, or one w— that is not fit to make a wife.

Univerſal Gallant, vol. iv. p. 65.

Nothing is more unjuſt than to carry our prejudices againſt a profeſſion into private life, and to borrow our idea of a man from our opinion of his calling. Habit, it is true, leſſens the horror of thoſe actions which the profeſſion makes neceſſary, and conſequently habitual; but in all other inſtances, nature works in men of all profeſſions alike.

Tom Jones, p. 269.

The attachment every man has to his own profeſſion, and the contempt he has for others, diſcovers itſelf in numberleſs inſtances. It has been ſaid of a geographer, that he received no other pleaſure from the Æneid of Virgil, than by tracing out the voyage of Œneas in the map—and of a celebrated coach-maker, who juſt having Latin enough to read the ſtory of Phaeton in the Metamorphoſis, ſhook his head, that ſo

ſo fine a genius for making chariots as Ovid had, was thrown away on making poems.

True Patriot, vol. ix. p. 329.

PRIEST.

LET a man abuſe a phyſician, he makes another phyſician his friend; let him rail at a lawyer, another will plead his cauſe gratis; if he libels this courtier, that courtier receives him into his boſom; but let him once attack an *hornet*, or a *prieſt*, both neſts are inſtantly ſure to be upon him.

The Debauchees, vol. iii. p. 82.

PATRONAGE.

WHILST one man purſues his ambition, another his intereſt, another his ſafety—whilſt one has a roguery to commit,

mit, and another a roguery to defend, they are tempted to fly to the favour and protection of thoſe who have power to give them what they deſire, and to defend them from what they fear; and in this view, it becomes their intereſt to promote the power of their patrons.

Life of Jonathan Wild, vol. v. p. 150.

PRINCES.

THE favour of princes, when once loſt, is recoverable only by the gaining a ſituation which may make you terrible to them.

A Journey from this World to the Next, vol. v. p. 290.

Among princes the ſame diſpoſition of mind which is called *ambition* in ſubjects, is named *faction*.

Ibid, p. 302.

PROMISES.

PROMISES.

THE man who is wantonly profuſe of his promiſes, ought to ſink his credit as much as a tradeſman would, by uttering a great number of promiſſory notes, payable at a diſtant day. The trueſt concluſion in both caſes is, that neither intend, or will be able to pay. And as the latter moſt probably intends to cheat you of your money, ſo the former at leaſt deſigns to cheat you of your thanks.

Eſſay on the Characters of men,
vol. xii. p. 54.

The art of promiſing is the œconomy of a great man's pride; a ſort of good huſbandry, in conferring favours by which they receive tenfold in acknowledgments for every obligation, that is among thoſe who really intend the ſervice they promiſe; for there are others who cheat poor men of

their thanks, without ever deſigning to deſerve them at all.

Amelia, p. 213.

POWER.

THERE is nothing ſo incongruous in nature as any kind of power with lowneſs of mind and abilities.

Voyage to Liſbon, vol. xii. p. 256.

POVERTY.

THERE are few natures ſo hardened, as not to compaſſionate poverty and diſtreſs, when the predominancy of ſome other paſſion doth not prevent them.

A Journey from this World to the Next, vol. v. p. 184.

Simply

Simply to be poor was not held ſcandalous by the wiſe Athenians, but highly ſo to owe that poverty to our own indiſcretion.

Amelia, p. 170.

PASSIONS.

THE paſſions operate differently on the human mind, as diſeaſes do on the body, in proportion to their ſtrength or weakneſs, ſoundneſs, or rottenneſs of the one or the other.

Joſeph Andrews, p. 22.

PLEASURE.

THE remembrance of paſt pleaſures affects us with a kind of tender grief, like what we ſuffer for departed friends, and

and the ideas of both may be ſaid to haunt our imaginations.

Tom Jones, p. 188.

That conſtant deſire of pleaſing, which is the peculiar quality of ſome, may be called the happieſt of all deſires in this, that it ſcarce ever fails of attaining its ends, when not diſgraced by affectation.

Ibid p. 314.

Pleaſure, or pain, which ſeizes us unprepared and by ſurprize, have a double force, and are both more capable of ſubduing the mind, than when they come upon us looking for them, and prepared to receive them.

Remedy of Affliction, vol. ix. p. 250.

PRUDENCE.

GOODNESS of heart, and openneſs of temper, though they may give great comfort within, and adminiſter to an honeſt

honeſt pride, will by no means, alas! do our buſineſs in this world—prudence and circumſpection are neceſſary even to the beſt of men. They are indeed as it were a guard to virtue, without which ſhe can never be ſafe. It is not enough that your deſigns, nay, that your actions are intrinſically good, you muſt take care they ſhall appear ſo.

Tom Jones, p. 107.

The prudence of the beſt heads is often defeated by the tenderneſs of the beſt of hearts.

Ibid, p. 84.

Prudence is a duty which we owe ourſelves, and if we will be ſo much our own enemies as to neglect it, we are not to wonder if the world is deficient in diſcharging their duty to us; for when a man lays the foundation of his own ruin, others too often are apt to build upon it.

Ibid, p. 195.

PARENT.

PARENT.

(THE SOLILOQUY OF A GOOD ONE.)

HOW wretched is that animal whoſe whole happineſs centers in himſelf, who cannot feel any ſatisfaction but in the indulgence of his own appetite! I feel my children ſtill a part of me, they are as it were additional ſenſes which let in daily a thouſand pleaſures to me; my enjoyments are not confined to thoſe which nature hath adapted to my own years, but I can in my ſon's fruition taſte thoſe of another age---Nor am I charitable, but luxurious, when I beſtow on them the inſtruments of their pleaſures.

The Fathers, p. 19.

PARDON.

PARDON.

THE *danger* and *certainty* of deſtruction are very different objects, and ſtrikes the mind with different degrees of force. It is of the very nature of hope to be ſanguine, and it will derive more encouragement from one pardon, than diffidence from twenty executions.

Cauſes of the Increaſe of Robbers.

POLITICS.

AS logicians ſometimes prove too much by an argument, ſo politicians often over-reach themſelves in their ſchemes.

Tom Jones, p. 324.

Wherever true merit is liable to be ſuperſeded by favours and partiality, and men are

are intruſted with offices, without any regard to capacity or integrity, the affairs of that ſtate will always be in a deplorable ſituation---Such as Livy tells us was the ſtate of Capua a little before its final deſtruction. But there is another miſchief which attends this kind of injuſtice, and that is, it hath a manifeſt tendency to deſtroy all virtue and all ability among the people, by taking away all that encouragement and incentive which ſhould promote emulation, and raiſe men at excelling in any art, ſcience, or profeſſion. Nor can any thing contribute more to render a nation contemptible among its neighbours; for what opinion can other countries have of the councils, or what terror can they conceive of the arms of ſuch a people?

Another argument might be added, which though founded on a narrow ſelfiſh ſyſtem of politics, its effects ſhould be guarded againſt, and that is, that ſuch a conduct is ſure to create univerſal diſcontent and grumbling at home, for nothing can bring men to reſt ſatisfied, when they ſee others preferred

preferred to them, but an opinion that they deſerve that elevation, for

"One worthleſs man who gains what he pretends,
Diſguſts a thouſand unpretending friends."

Amelia, p. 177.

There appear to be four ſorts of political power, viz. That of bodily ſtrength, that of the mind, the power of the purſe, and the power of the ſword.

Preface to the Cauſes of the late Increaſe of Robbers.

PRIDE.

PRIDE will not often ſuffer a man to confeſs thoſe paſſions which fortune hath not put in his power to gratify.

A Dialogue between Alexander and Diogenes, vol. ix. p. 268.

Pride may be defined the pleaſure we feel in contemplating our own ſuperior merit, on comparing it with that of others.

Eſſay on Converſation, vol. xii. p. 19.

Pride, according to the doctrine of ſome, is the univerſal paſſion. There are others who conſider it as the foible of great minds; and others again, who will have it to be the very foundation of greatneſs; but to real greatneſs, which is the union of a good heart with a good head, it is almoſt diametrically oppoſite, at it generally proceeds from the depravity of both, and almoſt certainly from the badneſs of the latter. Indeed a little obſervation will ſhew us that fools are the moſt addicted to this vice, and a little reflection will teach us that it is incompatible with true underſtanding. Accordingly we ſee that while the wiſeſt of men have conſtantly lamented the imbecility and imperfection of their own nature, the meaneſt and weakeſt have been trumpeting forth their own excellencies, and triumphing in their own ſufficiency.

Eſſay on Converſation, vol. xii. p. 19.

Pride

Pride, when it only reaches to folly, is an inoffenſive weakneſs, but it will not ſtop here; though fool be no deſireable term, the proud man will deſerve worſe; he is not contented with the admiration he pays himſelf; he now becomes arrogant, and requires the ſame reſpect and preference from the world; for pride, though the greateſt of flatterers, is by no means a profitable ſervant to itſelf; it reſembles the parſon of the pariſh more than the ſquire, and lives rather on the tithes, oblations, and contributions it collects from others, than on its own demeſne.

Eſſay on Converſation, vol. xii. p. 20.

QUARREL.

THE remembrance of a paſt quarrel is generally the working of a new one.

Eurydice, vol. iv. p. 208.

RICHES.

HE that cannot pay for his tranſgreſſions like the rich, muſt ſuffer for them like the poor.

Rape upon Rape, vol. ii. p. 28.

The more experience we have of the world, the more that experience ſhould ſhew us how little is in the power of *riches*; for what indeed truly deſireable can they beſtow upon us? Can they give beauty to the deformed, ſtrength to the weak, or health to the infirm? Surely if they could, we ſhould not ſee ſo many ill-favoured faces haunting the aſſemblies of the great, nor would ſuch numbers of feeble wretches languiſh in their coaches and palaces? Can they prolong their own poſſeſſion, or lengthen his days who enjoys them? So far otherwiſe, that the ſloth, the luxury, the care which attend them, ſhorten the lives of millions, and bring them with pain and miſery to an untimely

untimely grave. Where then is their value, if they can neither embelliſh, or ſtrengthen our forms, ſweeten, or prolong our lives? Again, can they adorn the mind more than the body? Do they not rather ſwell the heart with vanity, puff up the cheeks with pride, ſhut our ears to every call of virtue, and our bowels to every motive of compaſſion.

Joſeph Andrews, p. 90.

Riches without charity are nothing worth. They are a bleſſing only to him who makes them a bleſſing to others.

Joſeph Andrews, p. 120.

Men do not become rich by what they *get*, but by what they *keep*.

Voyage to Liſbon, vol. xii. p. 315.

RAILLERY.

TO raillery may be applied the fable of the lap-dog and the aſs; for while in ſome hands it diverts and delights us with its dexterity and gentleneſs, in others it paws, daubs, offends, and hurts.

Eſſay on Converſation, vol. xii. p. 33.

The raillery which is conſiſtent with good-breeding, is a gentle animadverſion on ſome foible, which, while it raiſes the laugh in the reſt of the company, doth not put the perſon rallied out of countenance, or expoſe him to ſhame or contempt. On the contrary, the jeſt ſhould be ſo delicate, that the object of it ſhould be capable of joining in the mirth it occaſions.

Ibid p. 34.

The following cautions ſhould be uſed by every man in the practice of *raillery*:

1ſt, All

1ſt. All great vices, together with miſfortunes, and notorious blemiſhes of mind or body, are improper ſubjects of raillery.

2dly, The nature and quality of the perſon are to be conſidered; there being ſome who will not bear raillery at all; and as to raillery on ladies and our ſuperiors, it ſhould be extremely fine and gentle.

3dly, A conſideration is to be had of the perſons before whom we rally. A man will be juſtly uneaſy at being reminded of thoſe railleries in one company, which he would very patiently bear the imputation of in another. Inſtances on this head are ſo obvious, that they need not be mentioned. In ſhort, the whole doctrine of raillery is compriſed in this famous line,

Quid de quoque viro, et cui dicas ſæpe caveto.

Be cautious what you ſay, of whom, and to whom.

Ibid p. 35.

RESIGNA-

RESIGNATION.

WHEN any accident threatens us, we are not to deſpair; nor when it overtakes us to grieve. We muſt ſubmit in all things to the will of Providence, and not ſet our affections ſo much on any thing here as not to be able to quit it without reluctance.

Joſeph Andrews, p. 171.

REASON.

THERE are thoſe who never reaſon on what *they ſhould do*, but *what they have done*, as if reaſon had her eyes behind, and could only ſee backwards.

Rape upon Rape, vol. ii. p. 50.

REWARD.

REWARD.

A TRUE chriſtian can never be diſappointed if he doth not receive his *reward* in this world: the labourer might as well complain that he is not paid his hire in the middle of the day.

Amelia, p. 93.

REVENGE.

REVENGE works ſtronger in the human heart than even penury.

Jacobites Journal, vol. ix. p. 339.

REFORM-

REFORMATION.

HABITUAL and inveterate evils are to be cured by ſlow alteratives, and not by violent remedies. Of this the Emperor Pertinax (amongſt many others) will be a laſting example. "This worthy man (ſays Dion Caſſius,) periſhed by endeavouring too haſtily to reform all the evils which infeſted his country." He knew not, it ſeems, though otherwiſe a man of very great knowledge, that it is not ſafe, nor indeed poſſible, to effect a reformation in too many matters at once. A rule, which if it holds true in private life, is much more ſo when it is applied to thoſe evils which affect the public.

Cov. Garden Journal, vol. xii. p. 70.

RELI-

RELIGION.

RELIGION, law, and phyſic, were
deſign'd,
By heaven the greateſt bleſſings on mankind;
But prieſts, and lawyers, and phyſicians
made,
Theſe general goods to each a private trade;
With each they rob, with each they fill
their purſes,
And turn our benefits into our curſes.

Paſquin, vol. iv. p. 137.

STATESMAN.

A Stateſman is like a fiddle, becauſe it is *hollow*, and *plays to a crowd*.

Pleaſures of the Town, vol. i. p. 307.

If

If a ſtateſman will conſider the true intereſt of his country, and that only in national points; if he will engage his country in neither alliances or quarrels but where it is really intereſted; if he will raiſe no money but what is wanted, nor employ any civil or military officers but what are uſeful; and place in thoſe employments men of the higheſt integrity, and of the greateſt abilities; if he will employ ſome few of his hours to advance our trade, and ſome few more to regulate our domeſtic government; if a miniſter would do this, he will either have no oppoſition to baffle, or he will baffle it by a fair appeal to his conduct. Such a miniſter may, in the language of the law, put himſelf on his country when he pleaſes, and he ſhall come off with honour and applauſe.

Amelia, p. 178.

SECRESY.

SECRESY.

THINGS may be fitting to be done which are not fitting to be boaſted of; for by the perverſe judgment of the world, that often becomes the ſubject of cenſure, which is, in truth, not only innocent but laudable.

Tom Jones, p. 199.

SATIRE.

THE boundary which diſtinguiſhes the *ſatyriſt* from the *libeller* is, that the former privately corrects the fault for the benefit of the perſon, like a parent; the latter publicly expoſes the perſon himſelf, as an example to others, like an executioner.

Joſeph Andrews, p. 5.

SUCCESS.

NOTHING more aggravates ill ſucceſs than the near approach to good. The gameſter who loſes his party at picquet by a ſingle point, laments his bad-luck ten times as much as he who never came within a proſpect of the game. So in a lottery, the proprietor of the next numbers to that which wins the great prize, are apt to account themſelves much more unfortunate than their fellow ſufferers. In ſhort, thoſe kind of hair-breadth miſſings of happineſs look like the inſults of fortune, who may be conſidered as thus playing tricks with us, and wantonly diverting herſelf at our expence.

Tom Jones, p. 300.

SHEWS.

SHEWS.

GOING to ſee ſights has ruined many a woman; no wonder therefore children are lovers of them, ſince ſo many owe their being to them.

Rape upon Rape, vol. 2. p. 53.

SLEEP.

THOUGH ſleep is a powerful friend to the diſtreſſed, like other powerful friends, he is not always ready to give his aſſiſtance to thoſe who want it moſt.

Amelia, p. 283.

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Amelia, p. 283.

SUPERIORS.

SOLICITATIONS from ſuperiors too often ſavour ſtrongly of commands.

Tom Jones, p. 30.

SINGULARITY.

THERE are ſome men ſo eager to be remarkable, that if they can purchaſe general obſervation at no leſs a rate, will condeſcend to be ridiculous, and prefer be laughed at rather than not being taken notice of.

Eſſay on Converſation, vol. xii. p. 22.

SERVANTS.

SERVANTS.

AN upper ſervant's honeſty is never ſo conſpicuous as when he is abuſed by the under ſervants. They muſt rail at ſome one; and if they abuſe him, he preſerves his maſter and miſtreſs from abuſe.

Grub Street Opera, vol. i. p. 194.

People deceive themſelves when they imagine they conceal diſtreſſed circumſtances from their ſervants; for they are ſo quick-ſighted on theſe occaſions, that they generally are the firſt to find them out.

Amelia, p. 123.

SLANDER.

THE tongue of a viper is leſs hurtful than that of a ſlanderer, and the gilded ſcales of a rattleſnake leſs dreadful than the purſe of the oppreſſor.

Life of Jonathan Wild, vol. v. p. 101.

The company of a ſlanderer ſhould always be avoided, except you chuſe to feaſt on your neighbours faults, at the price of being ſerved up yourſelf at the tables of others; for perſons of this ſtamp are generally impartial in their abuſe. Indeed it is not always poſſible totally to eſcape them; for being barely known to them, is a ſure title to their calumny but the more they are admitted to your acquaintance, the more you will be abuſed by them.

Eſſay on the Characters of Men, vol. xii. p. 54.

SELFISH-

SELFISHNESS.

THE attention which the generality of mankind pay to *ſelf*, perhaps is never ſo collectively diſcovered as at a theatre. Every joke on a courtier's not paying his debts, is ſure to receive a thundering applauſe from the pit and galleries, whilſt this debt is regularly repaid by the boxes on the firſt facetious alluſion to horns, or any other ſymbol of cuckoldom.

True Patriot, vol. ix. p. 330.

SURPRIZE.

THERE is nothing ſo dangerous as a queſtion which comes by ſurprize on a man whoſe buſineſs it is to conceal truth, or to defend falſehood. For beſide other inconveniences, the ſudden and violent impulſe

pulſe of the blood occaſioned by thoſe ſurprizes, cauſes frequently ſuch an alteration in the countenance, that the man is obliged to give evidence againſt himſelf.

Tom Jones, p. 163.

THEFT.

TIMOROUS thieves, by extreme caution, often ſubject themſelves to diſcoveries which thoſe of a bolder kind eſcape.

Tom Jones, p. 58.

TRADE.

TRADE has a great effect in changing the manners, cuſtoms, and habits of the people, eſpecially the lower ſort. By it the narrowneſs of their fortune is changed into wealth, the ſimplicity of their manners into

into craft, their frugality into luxury, their humility into pride, and their ſubjection into equality.

Preface into the Cauſes of the late Increaſe of Robbers.

As riches are the certain conſequence of trade, ſo is luxury the no leſs certain conſequence of riches; nay, trade and luxury do indeed ſupport each other, and this latter, in its turn, becomes as uſeful to trade as trade had been before to the ſupport of luxury.

Ibid.

There is nothing ſo uſeful to a man in general, nor ſo beneficial to particular ſocieties and individuals, as trade. This is that *alma mater* at whoſe plentiful breaſt all mankind are nouriſhed. It is true, like other parents, ſhe is not always equally indulgent to all her children; but though ſhe gives to her favourites a vaſt proportion of redundancy and ſuperfluity, there are very few whom ſhe refuſes to ſupply with the conveniences,

veniences, and none with the neceſſaries of life.

Voyage to Liſbon, vol. xii. p. 258.

It's a maxim amongſt many tradeſmen (particularly thoſe who contribute to the luxuries of life) to deal as largely as they can, reckon as high as they can, and arreſt as ſoon as they can.

Joſeph Andrews, p. 23.

THOUGHT.

WE are as often aſhamed of thinking right, as of thinking wrong.

Tom Jones, p. 272.

TASTE.

TASTE.

A TRULY elegant taſte is generally accompanied with an excellency of heart.

Amelia, p. 98.

Real taſte is a quality with which human nature is very ſlenderly gifted. It is indeed ſo very rare, and ſo little known, that ſcarce two authors have agreed in their notions of it, and thoſe who have agreed to explain it to others, ſeemed to have ſucceeded only in ſhewing us that they knew it not themſelves; perhaps its definition conſiſts in a nice harmony between the imagination and the judgment.

Cov. Garden Journal, vol. xii. p. 91.

TRUTH.

TRUTH.

IT is very poſſible for a man to convey a lie in the words of truth.

Tom Jones, p. 183.

When no man knows what the *truth* is, every man thinks himſelf at liberty to report what he pleaſes.

Amelia, p. 138.

As Cicero ſays, there is no abſurdity which ſome philoſopher or other hath not aſſerted; ſo it may be ſaid, there is no truth ſo glaring that ſome have not denied it.

Eſſay on Converſation, vol. xii. p. 1.

TRAVEL-

TRAVELLER.

TO make a traveller an agreeable companion to a man of ſenſe, it is neceſſary not only that he ſhould have *ſeen much*, but that he ſhould have *overlook'd much* of what he hath ſeen. Nature is not any more than a great genius, always admirable in her productions; and therefore the traveller, who may be called her commentator, ſhould not expect to find every where ſubjects worthy of his notice.

Preface to the Voyage to Liſbon, vol. xii. p. 219.

VICE.

VICE or folly muſt be of a prodigious height to overtop the croud; but if it did, the tall over-grown monſter would be

admired; and like other monſters enrich the poſſeſſor.

Love in ſeveral Maſques, vol. i. p. 99.

There appears to be ſomething outrageouſly ſuſpicious in the nature of all vice; eſpecially when joined with any degree of pride, that the eyes of thoſe whom we imagine privy to our failings, are intolerable to us, and we are apt to aggravate their opinions to our diſadvantage far beyond the reality.

Amelia, p. 165.

The gentleſt, and perhaps one of the moſt effectual methods of ſtopping the progreſs of vice, is by removing the temptation.

Cauſes of the Increaſe of Robbers.

VIRTUE.

VIRTUE.

VIRTUE is a diamond, which when the world deſpiſes, 'tis plain that knaves and fools have too much ſway therein.

Temple Beau, vol. i. p. 201.

As they ſuſpect a man in the city who is oſtentatious of his riches, ſo ſhould the woman be who makes the moſt noiſe of her virtue.

Modern Huſbands, vol. ii. p. 282.

Virtues, like precious ſtones, are eaſily counterfeited, and but few have knowledge or diſcernment ſufficient to diſtinguiſh the counterfeit jewel from the real.

Life of Jonathan Wild, vol. v. p. 196.

Some men proclaim their own virtues as ſhopkeepers expoſe their goods, in order to profit by them.

Ibid.

Some virtuous women are too liberal in their inſults to a frail ſiſter; but virtue can ſupport itſelf without borrowing any aſſiſtance from the vices of other women.

Amelia, p. 163.

VANITY.

THE vanity of mankind is much more greedy and more general than their avarice.

A Journey from this World to the Next, vol. v. p. 309.

O Vanity! How little is thy force acknowledged, or thy operations diſcerned! How wantonly doſt thou deceive mankind, and under different diſguiſes! Sometimes thou doſt wear the face of pity, ſometimes of generoſity; nay, thou haſt the aſſurance even to put on thoſe glorious ornaments which belong to heroic virtue.

Thou

Thou odious deformed monſter! whom prieſts have railed at, philoſophers deſpiſed, and poets ridiculed. Is there a wretch ſo abandoned as to own thee for an acquaintance in public? Yet how few will refuſe to enjoy thee in private? Nay, thou art the purſuit of moſt men through their lives. The greateſt villainies are daily practiſed to pleaſe thee, nor is the meaneſt thief below, or the greateſt hero above thy notice. Thy embraces are often the ſole aim and ſole reward of the private robbery, and the plundered province. It is to pamper up thee, thou harlot, that we attempt to draw from others what we do not want, or to withhold from them what they do. All our paſſions are thy ſlaves; Avarice itſelf is no more than thy handmaid, and even Luſt thy pimp; the bully Fear, like a coward, flies before thee, and Joy and Grief hide their heads in thy preſence.

Joſeph Andrews, p. 70.

Vanity is perhaps more apt to contaminate the mind, than any other paſſion; for as ſelfiſhneſs is much more general than we

pleaſe to allow it, ſo it is natural to hate and envy thoſe who ſtand between us and the good we deſire. Now in luſt and ambition theſe are few, and even in avarice we find many who are no obſtacles to our purſuits; but the *vain man* ſeeks pre-eminence, and every thing which is excellent or praiſeworthy in another, renders him the mark of antipathy.

Ibid p. 38.

The pleaſures of this world are chiefly folly, and the buſineſs of it moſtly knavery, and both nothing better than *vanity*. The men of pleaſure are tearing one another to pieces, from the emulation of ſpending money, and the men of buſineſs from envy in getting it.

Ibid p. 51.

Vanity is a fault of the firſt magnitude in a woman, and often the occaſion of many others.

Amelia, p. 128.

Vanity

Vanity is always contemptible, but when joined with diſhoneſty, it becomes odious and deteſtable.

Ibid p. 170.

He that lays open his vanity in public, acts no leſs abſurd than he that lays open his boſom to an enemy whoſe drawn ſword is pointed againſt it; for every man hath a dagger in his hand ready to ſtab the vanity of another wherever he perceives it.

Eſſay on Converſation, vol. xii. p. 29.

There is no boſom where vanity is to be found in any great degree, which is not at the ſame time pretty conſiderably tainted with *malice*. Praiſe is a miſtreſs, in the purſuit of which every vain man muſt have many rivals, and what temper of mind men preſerve to a rival, need not to be here repeated.

Cov. Garden Journal, vol. xii. p. 179.

WAR.

SOME general officers ſhould pay a ſtricter regard to truth, than to call *the depopulating other countries* the *ſervice of their own.*

Journey from this World to the Next, vol. v. p. 233.

WOMEN.

IT ſometimes happens that a woman cannot conſult any thing ſo unſteady as her own inclinations.

The Fathers, p. 6.

There are few women who picque themſelves on their underſtanding, 'till they are driven to it by deſpair of finding any food for their vanity from their external charms; hence

hence perhaps the firſt wiſh of the whole ſex is to be handſome.

Amelia, p. 301.

There are ſome men who allow the ſex no *virtues* becauſe they allow them no *favours*.

Love in ſeveral Maſques, vol. i. p. 100.

Women are like books—malice and envy will eaſily lead you to the detection of their faults, but their beauties, good judgment only can diſcover, and good-nature reliſh.

Ibid p. 106.

It is ſtrange that women ſhould contend for wit in a huſband, when they may enjoy ſuch an advantage from having a fool.

Ibid p. 117.

A woman, in the preſence of her lover, ſhould never want a looking glaſs, as a beau in the preſence of his looking-glaſs, never wants a miſtreſs.

Ibid p. 119.

Some

Some women are innocent from their want of beauty, as ſome men are from their want of courage.

Temple Beau, vol. i. p. 197.

A woman finds it a harder taſk to diſguiſe her paſſions than to diſcover them.

Ibid p. 235.

Women and cherries are generally gathered in the ſame month.

Rape upon Rape, vol. 2. p. 54.

Women of quality may wear bad reputations as well as bad cloaths, and be admired by ſome people in both; but women of lower rank muſt be decent, or they will be diſregarded; for no woman can paſs without *one good quality*, unleſs ſhe be a woman of *very great quality*.

Grub Street Opera, vol. ii. p. 209.

It is as difficult to perſuade a woman of faſhion that ſhe *plays ill*, as that ſhe *looks ill*.

The

The one may make her tear her cards, and the other break her looking-glaſs.

Modern Huſband, vol. ii. p. 278.

Though a woman may *ſell* her perſon, ſhe always *gives* her heart.

Ibid p. 288.

Whether you would lead a woman to ruin, or preſerve her from it, the ſureſt way of doing either is by *one of her own ſex.*

Miſer, vol. iii. p. 153.

The woman, and the ſoldier, who do not defend the firſt paſs, will never defend the laſt.

Univerſal Gallants, vol. iv. p. 56.

The woman that can't reſolve againſt her lover always reſolves for him.

Wedding Day, vol. iv. p. 325.

Moſt

Moſt men like in women what is moſt oppoſite to their own characters.

A Journey from this World to the Next, vol. v. p. 318.

The fineſt woman in this world, would loſe all the benefit of her charms in the eye of a man who had never ſeen one of another caſt; the ladies themſelves ſeem ſo ſenſible of this, that they all are induſtrious to procure foils, nay, they will often become foils to themſelves, as appears by the morning and evening dreſſes of a woman of faſhion.

Tom Jones, p. 178.

Notwithſtanding the many pretty arts which ladies practice to diſplay their fears on every little occaſion, (almoſt as many as the other ſex uſe to conceal theirs) certainly there is a degree of courage which not only becomes a women, but is often neceſſary to enable her to diſcharge her duty. It is indeed the idea of *fierceneſs*, not of *bravery*, which deſtroys the female character; for who can read the ſtory of the juſtly

juſtly celebrated *Arria*, without conceiving as high an opinion of her gentleneſs and tenderneſs as of her fortitude.

Ibid p. 164.

Women will ſuggeſt a thouſand excuſes to themſelves, for the folly of thoſe they like; beſides it requires a penetrating eye in the generality of women, to diſcern a fool through the diſguiſes of gaiety and good breeding.

Ibid. p. 198.

There are ſome fine women with whom *ſelf* is ſo predominant, that they never detach it from any ſubject; and as vanity is with them a ruling principle, they are apt to transfer that praiſe which is the property of others, to their own uſe. Their argument is this: if another woman's beauty, wit, gentility, good humour, &c. deſerve ſo much commendation, what do I deſerve who poſſeſs thoſe qualities in ſo much more eminent a degree?

Tom Jones, p 95.

There is one quality about women, tho' from not being of a glaring kind, more generally eſcapes obſervation, which is highly eſſential to the making a good wife. This quality perhaps can be beſt expreſſed by negatives.

Not to poſſeſs pertneſs, or what is called repartee. Not to pretend to wit, much leſs to that kind of wiſdom which is the reſult of great learning and experience, the affectation of which in a young woman, is as abſurd as any of the affectations of age.

Not to deal in dictatorial ſentiments, judicial opinions, or profound criticiſms; and when in company with men, not to aſſume the forwardneſs of a teacher, but attend with all the modeſty of a learner.

Ibid p. 109.

It is certainly a vulgar error, that averſion in women may be conquered by *perſeverance*. Indifference may perhaps ſometimes yield to it, but the uſual triumphs gained by perſeverance in a lover, are over caprice, imprudence,

prudence, affectation, and often an exorbitant degree of levity, which excites women, not over warm in their conſtitutions, to indulge their vanity by prolonging the time of courtſhip, even when they are well enough pleaſed with the object, and reſolve (if they ever reſolve at all) to make him a pitiful amends in the end. But a fixed diſlike will rather gather ſtrength than be conquered by time.

Ibid, p. 114.

It is probable that many women do with great innocence, and even with great indifference, converſe with men of the fineſt perſons, but this may with ſome degree of certainty be affirmed, that when once a woman comes to aſk this queſtion of herſelf, "is the man whom I like for ſome other reaſon handſome?" Her fate, and his too, very ſtrongly depend on her anſwering in the affirmative.

Amelia, p. 32.

The admiration of a beautiful woman, though the *wife* of our deareſt friend, may at firſt perhaps be innocent, but let us not

flatter ourſelves it will always remain ſo; deſire is ſure to ſucceed; and wiſhes, hopes, deſigns, with a long train of miſchiefs tread cloſe at our heels; on theſe occaſions we are in the ſituation of an unweary traveller in ſome parts of the deſarts of Arabia, whom the treacherous ſands imperceptibly betray, until he is overwhelmed and loſt. In both caſes the only ſafety is, by withdrawing our feet the very firſt moment we perceive them ſliding.

Amelia, p. 250.

WIFE.

AS a handſome wife is the cauſe and cement of many falſe friendſhips, ſhe is often too liable to deſtroy the real ones.

Amelia, p. 33.

Lend a man your gold, he may forget the debt. Venture your life for him, he may forget the obligation; but once engage

gage his wife, and you ſecure his friendſhip. The ſureſt hold you can take of a man, as of a bull, is *by his horns*.

Rape upon Rape, vol. ii. p. 46.

He that will keep his horns in his pocket, muſt keep his wife in his boſom.

Ibid, p. 48.

WORLD.

IF this world only was to be regarded, it would be the intereſt of every man to be either perfectly good or compleatly bad; for the many bitter reflections which every bad action coſts a mind in which there are any remains of goodneſs, are not to be compenſated by the higheſt pleaſures which ſuch an action can produce.

WANT.

IT is not from nature but from education and habits, that our wants are chiefly derived.

Amelia, p. 166.

WIT.

THOUGH wit be ſometimes a ſign of ill-nature, ill-nature is not a ſign of wit.

Modern Huſband, vol. ii. p. 273.

Wit, like hunger, will be with great difficulty reſtrained from falling on vice and ignorance, where there is great plenty and variety of food.

Dedication to Don Quixotte in England, vol. iii. p. 252.

With

With the latitude of unbounded ſcurrility, it is eaſy enough to attain the character of a wit, eſpecially when it is conſidered how wonderfully pleaſant it is to the generality of the public to ſee the folly of their acquaintance expoſed by a third perſon.

A Journey from this World to the Next, vol. v. p. 252.

WISDOM.

WHETHER it be that the generality of wiſe men do not reflect at all, or they have, from a conſtant impoſition on others, contracted ſuch a habit of deceit as to deceive themſelves, is perhaps difficult to determine; but ſo it generally is, that very few wiſe men know themſelves what fools they are more than the world doth.

A Journey from this World to the Next, vol. v. p. 268.

Many

Many men are too *wiſe* to be *happy*.

Ibid.

The wiſeſt man is the likelieſt to poſſeſs all worldly bleſſings in an eminent degree, for as that moderation which wiſdom preſcribes, is the ſureſt way to uſeful wealth, ſo can it alone qualify us to taſte many pleaſures. The wiſe man gratifies every appetite and every paſſion, whilſt the fool ſacrifices all the reſt to pall and ſatiate one.

Tom Jones, p. 213.

Wiſdom, whoſe leſſons have been repreſented as ſo hard to learn, from thoſe who were never at her ſchool, only teaches us to extend a ſimple maxim, univerſally known, and followed even in the loweſt life, a little farther than that life carries it, and this is, *not to buy at too dear a price.*

Whoever takes this maxim abroad with him into the grand market of the world, and conſtantly applies it to honours, to riches, to pleaſures, and to every other commodity which that market affords, is a wiſe man,

and

and muſt be ſo acknowledged in the wordly ſenſe of the word; for he makes the beſt of bargains; ſince in reality he purchaſes every thing at the price only of a little trouble, and carries home all the good things I have mentioned, while he keeps his health, his innocence, and his reputation, the common prices which are paid for them by others, entire and to himſelf.

From this moderation likewiſe he learns two leſſons which complete his character; firſt, never to be intoxicated when he hath made the beſt bargain, nor dejected when the market is empty; or when its commodities are too dear for his purchaſe.

Ibid p. 249.

YOUTH.

YOUTH.

YOUTH will always put age out of countenance in beauty, as age will youth in wiſdom.

Love in ſeveral Maſques, vol. i. p. 112.

Nothing can be of greater ſervice to a young man who hath any degree of underſtanding, than an intimate converſation with one of riper years, who is not only able to adviſe, but who knows the manner of adviſing; by this means youth can enjoy the benefit of the experience of age, and that at a time of life when ſuch experience will be of more ſervice to a man than when he hath lived long enough to acquire it of himſelf.

Amelia, p. 161.

ZEAL.

ZEAL.

THERE is no zeal blinder than that which is inſpired with a love of juſtice againſt offenders.

Tom Jones, p. 115.

It is admirably remarked, by a moſt excellent writer, that *zeal* can no more hurry a man to act in direct oppoſition to itſelf, than a rapid ſtream can carry a boat againſt its own current.

Ibid, p. 7.

FINIS.

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